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The American Missionary

"Then let me pray that come it may,
As come it will for a' that,
That sense and worth o'er all the earth,
May bear the grief and a' that,
For a' that and a' that
It's coming yet for a' that
That man to man the world o'er,
Shall brother be for a' that."

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The AMERICAN MISSIONARY plans to maintain a high standard as a missionary magazine for the year 1906.

It will be published by the American Missionary Association, monthly, in ten numbers, July and August being omitted.

The field represented in the mission work of this Association is increasingly urgent and important, and the necessity for larger support is apparent.

Brief and interesting items from mission fields, descriptive articles concerning different institutions, discussion of fundamental problems of national importance will appear in the magazine during the year.

Subscription rate fifty cents per year.

WANTS.

1. A steady increase of income to keep pace with the imperative demand of work. This increase can be reached only by *regular* and *larger* contributions from the churches, the feeble as well as the strong.

2. Additional Buildings for our educational institutions. are needed to receive the constantly increasing number of students; Meeting Houses for the new churches we are organizing; More Ministers, educated and devoted, for these churches.

3. Funds for Industrial Departments — to purchase implements for agricultural training; to erect shops and furnish tools and materials for instruction and use in the mechanical arts, for carpenters, blacksmiths, tinmen, harness and shoemakers; and to supply the girls' industrial rooms.

4. Our work in Porto Rico calls for a school building at Santurce. It is necessary to successful work.

Chauncey Holt, Printer, 27 Vandewater St., N. Y.

THE

AMERICAN MISSIONARY.

VOL. LX. DECEMBER, 1906. NO. 10.

ACTION TAKEN AT THE SIXTIETH ANNUAL MEETING OF THE AMERICAN MISSIONARY ASSOCIATION, OBERLIN, OHIO, OCTOBER 24, 1906.

"RESOLVED: That the delegates and other representatives of the churches gathered at this Sixtieth Annual Meeting of the A. M. A. at Oberlin, Ohio, urge upon the churches and benevolent persons throughout the country the necessity of making every possible effort to increase the income of the Association during the year now beginning. We resolve that not less than $250,000 from living donors be the goal of our immediate endeavor. We affirm that the work of the A. M. A. involves the redemption and preservation of our nation as well as the progress of the Kingdom of God, and therefore rightly claims the generous interest and hearty support of all Christians and patriots. We believe that this year the A. M. A. should have a foremost place in the benevolence of the churches. We therefore earnestly request that 'Forefathers' Day' or the Sunday preceding or following that day, be set apart for special offerings to increase immediately the income of the Association."

WHAT RESPONSE WILL YOU MAKE?

TWO HUNDRED AND FIFTY THOUSAND DOLLARS!

SECRETARY CHARLES J. RYDER.

Important Consideration. A large body of delegates and representatives gathered at the Sixtieth Annual Meeting of the A. M. A. at Oberlin unanimously passed the resolution which appears on our first page. The action was hearty and cordial. The vast importance of the work accomplished by the American Missionary Association, and to be accomplished in the future, impressed itself as never before upon the churches and individuals of this convention. As a prominent laymen, said "This work of the American Missionary Association must be done—and be done at once—or our nation is threatened and our Christian institutions must suffer." A leading minister adds his testimony as follows:

"I was tremendously impressed with the rapidly increasing importance of the whole varied field of the American Missionary Association. I sincerely hope that the churches may rise to the occasion and raise $250,000 this year.

It was felt that the income of the Association for the current year should be greatly increased. The action, however, was very conservative, placing "the goal of our immediate endeavor" at only $250,000. This means an increase of a little more than one-third from every church and individual giver. It will scarcely be necessary to urge the churches represented at this great gathering to act upon the resolution. They were so deeply impressed with not only the absolute but the relative importance of the A. M. A. work that it requires no further argument to prove that "the Association should have a foremost place this year in the benevolence of the churches." We urge, with confident hope, upon our generous constituency the recommendation of the churches as represented at Oberlin. Will not your church meet its obligation this year?

Forefathers' Day. Forefathers' Day, if the vote passed by the churches at the Oberlin meeting is carried out, will mean large things this year. It is proposed that the program as adopted in the various Congregational Clubs throughout the country have some special reference to the serious problems of national importance that lie within the field of the work of the A. M. A. This will give Forefathers' Day a value which is unique and impressive. The Association is prepared to furnish speakers from the mission field, as far as possible, in response to invitation from the various clubs. Forefathers' Day used in this way will have a great

value throughout our nation. The Negro problem of the South; the evangelizing of the Orientals in America, pressed upon us right now by the agitation concerning the incoming of large numbers of Japanese into our Pacific States; the Christian education and domestic and moral elevation of our new citizens in the island territories; the preparation for Christian citizenship of the Indians in the West and of the people of Alaska, are all questions that lie immediately within the field of this Association, and every one is of vast significance to the nation as a whole. Could Forefathers' Day be made more useful than in thus providing a considerable place for the discussion of these problems and the consideration of their Christian solution as represented by the A. M. A?

Other letters give testimony in the following language:

"The Annual Meeting of the A. M. A. for vision, strength and spiritual uplift, was the best meeting yet held."

"I hope the churches may give the American Missionary Association its rightful turn this year for an advance to the tune of $250,000.

A WORTHY SUGGESTION.

Dean Bosworth, of the Oberlin faculty, kindly sends the following appreciative comment:

"I want to express to you my personal appreciation of the strong program which we Oberlin people had the privilege of listening to during the A. M. A. meetings. It certainly was a great advantage to the community to have this meeting held here. Its educational influence upon the student body was of great value. We are glad that the next meeting is to be so near Oberlin, and we shall want to give the theological students all possible opportunity to attend."

Surely no body of men are more immediately interested in the development and progress and support of the missionary movements of the churches than are the theological students. Nor do any need the information derived at such a convention more than this body of students. The work of these missionary organizations is the work for which as pastors of the various churches these students will soon become responsible. The average theological student ought to know the history, the financial management, the method of electing committees and officers, the fields occupied and the general affairs of every benevolent society so intimately that it will be the a b c of his knowledge. Do our theological students get this training in the seminaries? Does not Dean Bosworth's suggestion impress the necessity

of comprehensive instruction in the missionary problems and movements of our own churches as of fundamental importance in the training of the preacher?

SIXTY YEARS AND BEYOND.

SECRETARY JAMES W. COOPER.

The American Missionary Association was formed by Christian men moved by profound convictions of religious duty and of human obligation. Its purpose was neither controversy nor agitation but missionary service. Its field was the world. Its special care was for the oppressed. It believed, with all its might, in "the infinite worth of a single human soul, and in the recoverableness of man at his worst." It received this great faith, which we still seek to cherish, as the gift of Christ, and for the power to make it effective it looked alone to Christ.

No ecclesiastical god-mother stood sponsor for this Association at its christening. When it was ushered into the world, it was received with protest rather than patronage. It was, indeed, itself a protest, in behalf of what it significantly termed "a pure and free Christianity." The Association, both by charter and constitution, is an unsectarian organization. Its management and control are in the hands of its supporters; but it is, and from the beginning, has always been distinctively and even radically Christian. Its declared objects are, "to send the gospel," to "conduct Christian missionary and educational operations," "to diffuse a knowledge of the Holy Scriptures." Its radicalism is in the emphasis it lays upon an impartial Christianity. Its interpretation of Christ's great law of love to one's neighbor is as uncompromising and insistent as it is all-inclusive. It finds its social ethics in the parable of the Good Samaritan, and the commission under which it serves is the divine command to "go and do likewise."

The radical teachings of Jesus concerning human brotherhood and His exaltation of service as the essential element in all true religion, are at once the glory and the reproach of Christianity. Ever since the time when Jesus returned in the power of the Spirit into Galilee and proclaimed the acceptable year of the Lord, deliverance to captives and recovery of sight to the blind, these gospel messages have been welcomed and admired; the reproach lies in their application. The men of Nazareth first "wondered at the gracious words" and then "rose up and thrust Him out." Race pride was jealous even of the grace

of God when it was applied to Syria and Sidon. Things are much better now. Christianity has broadened as well as softened the hearts of men. But race prejudice dies hard. We have not yet attained the large, human view and the glad sense of universal kinship in which Christ rejoiced. We are not yet broadly and grandly human, as Jesus was. We belong to a section and not to the whole of mankind. Men still draw sharp lines of discrimination against their fellow-men and are angered at the recognition of their manhood and the offer of equal privilege.

It was not strange, therefore, that when this Association entered upon its work, two generations ago, the reproach of Christ rested upon it. The men who formed it took high ground on the question of human slavery, as they did on other debated moral questions of the day, and many disagreed. Men's passions were stirred and the controversy was bitter. The Association stood opposed alike to the timid and time-serving spirit of many of the churches and to the violent and denunciatory methods of those reformers, who, in the name of reform, denounced religion. Its aim was practical, constructive, missionary. Its doctrine of human freedom was drawn from the Scriptures. Its sense of human brotherhood led to human service. It sought to unite the scattered efforts of like-minded Christian men in a common missionary endeavor, at home and abroad, in the name and in behalf of "a free and pure Christianity." This union was effected in the fear of God and for the advancement of His kingdom, and the patriotic and Christian name which its founders chose for their organization was the AMERICAN MISSIONARY ASSOCIATION.

The Association was founded on the 3rd of September, 1846. In its record of sixty years of varied service, three pretty clearly defined epochs, of twenty years each, may be traced.

The first twenty years, from 1846 to 1866, bring us well through the Civil War and may be called the period of Preparation. During this time the Association was being providentially prepared for its larger and more distinctive work—gathering a constituency, gaining experience and perfecting its organization.

From 1866 to 1886 was the period of Concentration. Four millions of freedmen, liberated by war but ignorant, poor, dependent, without the power of self-control and with the moral scars of slavery upon them, appealed to the Christian sympathy of the nation for that training in character and capacity which should fit them for their life of freedom. The Association had already become a pioneer in this humane and patriotic work, as appalling in its magnitude as in the

difficulties with which it was beset, and now, surrendering for the time its other missions at home and abroad, it followed the clear call of God and concentrated its efforts upon this one gigantic task; and it is probably not too much to say that no other single organization has done more for the freedmen of the South than the American Missionary Association.

Since about the year 1886, the work of the Association has become more manifold, and the twenty years from that time to the present have been years of a rapidly extending missionary endeavor among various races in our land who need Christian sympathy and enlightenment. This period cannot be measured as exactly as the others, but it was in the early "eighties" that calls to other home fields began to be heard and were answered. Some of these fields the Association had previously occupied and it now gladly returned to them. This was especially true of its work among the Highlanders of the southern mountains and the Indians of the northwest. To these, still other missions have been added, on the Pacific Coast and in our new island possessions, and this last period may be best described as the period of Development.

A complete history of these sixty eventful years is being prepared by our honored Secretary, Rev. Dr. Beard, and will soon be published by the Association. The purpose of this brief paper will be attained if it serves to call the attention of individual readers and of mission study classes to this forthcoming book. I can give here but the barest outline sketch, with an imperfect list of things done. The full story is an inspiring chapter in the history of the world's redemption. It has national significance. It carries with it the demonstration, seven times repeated, that the backward races are the kinsmen of Christ and may take on the noblest manhood. It is a notable record of missionary endeavor, with many an illustration of devoted service and heroic sacrifice.

There is a touch of romance in some of the significant events which led to the formation of this Association.

In 1839, a Spanish vessel rounded Montauk Point and was observed off the Connecticut shore acting strangely. Lieut. Gedney of the Navy, boarded the "mysterious schooner" and discovered it to be a run-away slave-ship, "L'Amistad," in which the captives had turned captors, forty-two Africans having gained control of the ship and were holding two Spaniards as their prisoners. The schooner was convoyed into New London harbor, and the whole company of Africans, men, women and children, were committed for trial and sent to jail at New Haven. The legal complications were intricate and interesting. The

two Spaniards claimed the Africans as their slaves; the Africans claimed their freedom; Lieut. Gedney claimed salvage; and the Spanish government claimed both ship and cargo as "property rescued from pirates," the poor Negroes filling the double rôle of pirates and plunder. There was great excitement over the trial. Distinguished citizens formed themselves into a committee to defend the interests of the Africans, and eminent counsel was employed. After trials in various courts, covering a period of nearly two years, John Quincy Adams, senior counsel for the defence, announced to Lewis Tappan of the Committee, that the Supreme Court of the United States had ordered the discharge of the prisoners, and the Africans were free. After several months' instruction under George E. Day, a young man whose name has since become familiar to all students of the Revised Version of the Bible, the whole company were returned by the Committee to their native land in care of three American missionaries; and so was founded the Mendi Mission.

This Amistad Committee was one of the principal fountain-heads of our Association. Constituted by a common impulse to meet a special emergency in defence of the oppressed, it did its work, and then merged with the "Union Missionary Society," an organization recently formed at Hartford for mission work in Africa, and which five years later furnished the chief tributary to the American Missionary Association.

While all this was going on in old Connecticut, another "stream of tendency" was gathering force and volume in new Connecticut. It was in 1837 that David S. Ingraham, a student in "Oberlin Collegiate Institute," determined to attempt a self-supporting mission among the recently liberated freedmen of Jamaica. It was a heroic effort, but self-support proving impracticable, a "Committee for the West India Missions" came to its aid and made itself responsible for the maintenance of the work. Meanwhile the Western Reserve bethought itself of the Indians in the territory of Minnesota. In 1843 the "Western Evangelical Mission Society" was formed, and under its direction Oberlin students went bravely forth to this far-distant field which was probably at that time more difficult to reach than any mission field in the world to-day.

It was by the confluence of these various tributaries that the American Missionary Association received volume and force, and the character and direction of its early work were determined.

The Association was both a foreign and a home society. Its foreign field included the Mendi Mission in Africa, missions in Jamaica,

Siam, Egypt, the Sandwich Islands and Canada, and the work among the Indians which was then accounted part of the foreign field. Its home department covered both the West and the South. In 1860 it had ninety-seven home missionaries in the West and fifteen in the South. The southern work was perforce among the white population, as missions to the slaves were impossible. "The American Missionary Association has the distinction of having made the first decided efforts while slavery existed, for the education and religious instruction of the white people of the South on an avowedly anti-slavery basis,"—an interesting fact which furnished some of the most striking events in our missionary history. John G. Fee, son of a Kentucky slave-holder, was the pioneer, commissioned in 1848. Other men were found brave enough to follow the lead of this man of fire, and together they faced many dangers. Berea College was one of the chief products of their sublime faith and courage. In North Carolina, Daniel Worth, a man of commanding eloquence, held the field almost alone and preached to his six white non-slaveholding churches, until in the confusions which immediately preceded the Civil War his voice was effectually silenced.

The war indeed changed all things. Now, for the first time since Prof. Day was sent to teach the Amistad refugees, the Association found the way open in this country for Christian work among Negroes —and it was again "refugees" who received the benefit. Thousands of escaped slaves flocked to the lines of the Union armies and were declared "contraband of war." The first systematic effort for the relief and instruction of these fugitives was made by this Association. The first Missionary sent on this errand reached Hampton, Va., September 3, 1861. This was the fifteenth anniversary of the Association's birth. Two weeks later the first day school for freedmen was opened.

The dramatic events of the war cannot be here recounted—victories and defeats, advances and retreats, call after call for hundreds of thousands of new men to fill the depleted ranks, the proclamation of emancipation, the enlistment of the Negro, and, after four tragic but heroic years, the surrender at Appomattox and the assassination at Washington. During all this time, meeting the advance of our armies in camp and city, thousands of poor, illiterate freedmen, in hundreds of A. M. A. schools, plodded patiently through their simple lessons in spelling book and Bible and tried to fit themselves for freedom. The Association gradually withdrew from its home missionary work in the West and gave up the most of its foreign work, and concentrated its energies on this new field. In 1864 it had 250 missionaries and teachers in the South. Through the co-operation of the Freed-

men's Bureau immediately after the war both its means and opportunities were greatly enlarged. The National Council of Congregational Churches in 1865 designated the Association as the organization providentially fitted to carry the responsibilities of this great work, and recommended to the churches an annual contribution of $250,000 for its support, which was more than realized.

The Association had now entered upon its period of Concentration. It was giving its undivided attention to the great problem growing out of emancipation. It already had a strong grasp on the situation, and was coming to understand more perfectly the principles and methods to be applied in the redemption of a race. The problem was, to make men and women out of slaves, to develop character and self-control, to create new standards of efficiency and virtue and the will to attain them, to add knowledge to faith and teach an intelligent and ethical religion, and to do this under adverse and trying conditions, for four millions of people, of a despised and injured race just emerging from two centuries of bondage. It was evident that both evangelization and education were necessary in such a task as this. The preacher and teacher, the church and school, must go together. In the most literal sense possible this people was to be educated, led forth and brought up, by the hand of Christian faith, to a higher and better life. It soon became apparent also, that they, like all other people, must become their own educators. They must help themselves and each other if they were to be saved. It therefore became the policy of the Association to form churches and permanent educational institutions. "Graded and normal schools, colleges, incipient universities and theological classes were established, the design being to plant a school of high grade in each of the principal cities or centres of population, and one college or university in each of the large southern states."

Fisk, Hampton, Atlanta, Talladega, Straight, Tougaloo, were all in operation before 1870, as were also a large number of schools of normal grade. Industrial education was introduced at Talladega as early as 1867; and this was in accordance with a missionary policy formally laid down by the Association in its first period, before the war. The dominant purpose of these schools was, however, most clearly indicated by General Armstrong, when he said at one of our annual meetings, "Let us make teachers, and we will make the people. The Association's work is, making men and women. It is a well-balanced, thorough-going system of culture, aiming directly at the work, mingling mental and moral and physical training—satisfied to send forth

graduate teachers as Christians, no matter what denominational flag they fly."

This work for the Negro race in the South, at once evangelistic and educational, has gone steadily forward for forty years. No backward step has been taken. Our churches have multiplied to more than a hundred and fifty. Our schools have advanced in dignity and character as well as in numbers—60 schools with 450 teachers and over 12,000 pupils. Many of these schools are on the Daniel Hand foundation. Daniel Hand, a southern merchant, whose union sentiments compelled him to flee to the North at the outbreak of the war, devoted his large fortune to the education of the colored people residing in the recent slave states. After a careful study of the situation, he selected the American Missionary Association as his trustee, and a million and a half dollars have been received from his estate. The income from this great fund was first made available in 1888. It is this splendid addition to our receipts which has enabled us so greatly to extend our work and to maintain it at so high a standard of efficiency. New adjustments have been made to meet new conditions, and our schools have kept pace with the advancing culture of the people.

And the people have advanced. Their progress has been phenomenal. The record of forty years is one of inspiration and encouragement as we look back upon the brave and patient struggles of this lowly people, out of the disabilities of slavery into the good estate of a self-respecting freedom The pathos of their early, eager gropings after the rudiments of knowledge; the steady and undiscouraged perseverance of so many through long years of self-denial in getting an education; their cheerful optimism and patient forbearance; their gradual acquisition of property, and their general advance in intelligence and business efficiency, social morality and religious life, these are facts not always sufficiently recognized by those who study the Negro problem. It has been the good fortune of this Association to become acquainted with that which is worthiest and best in Negro life and character. We know the best people of the race, and they have won our respect and confidence. Perhaps this is because it has been our business to approach them in the spirit of helpfulness, with sympathy and goodwill. At any rate, we find much to rejoice over and thank God for; and from the experience of past years we turn with a large and confident hope to the years beyond.

It is but natural that after the organization and permanent establishment of its work among the freedmen had been thus secured, the Association should turn again to some of its former fields of labor. It

had grown in strength and experience and in the confidence of the churches. The calls to wider service were imperative and could not be disregarded.

One of the earliest and most welcome of these appeals came from our white brethren in those southern states which were the scene of such exciting missionary experiences before the war. This work was therefore resumed in 1882, by the opening of a church and school at Williamsburg, Ky., then a small hamlet far back from the main lines of travel. The school has since developed into our Highland College. The sterling qualities of these southern mountaineers have always appealed strongly to the supporters of the Association. Hidden away in the inaccessible valleys and on the lonely plateaus of seven southern states and almost forgotten by the nation, these Highlanders of the South made themselves known and felt in the throes of civil war by furnishing a hundred and fifty thousand brave and loyal volunteers for the union armies. The currents of modern progress had swept around them for a century and passed them by. Of good Scotch-Irish, French and German blood, they had in the course of generations become a hardy race of mountaineers, living a primitive life and pressed by poverty. They needed schools and an enlightened and ethical Christianity. For more than twenty years the Association has been endeavoring to supply these needs, and has everywhere been received with a hearty and appreciative welcome. The mountain people sometimes still think and speak of us "foreigners," but they crowd our schools and respond to our preaching. Scores of free unsectarian churches have been organized. Our schools are doing a good substantial business on a small capital; they greatly need both strengthening and enlarging to meet the advancing culture of the people. Piedmont College in northeast Georgia has many students from the lowlands as well as from the highlands. The Association will gladly extend its educational and evangelistic work throughout the South, among both races, so far as it has the means and a Christian opportunity.

One thing that seems to be settled by the logic of events, is that, for the present at least, the work of the Association shall be carried forward in our own and not in foreign lands. In 1882 the Association gave over its Mendi Mission to the United Brethren. This was its last, as it had been its first, foreign mission, and since then we have regularly paid the income of our Avery fund into the treasury of the American Board. At the same time the American Board transferred its Indian missions to our care, and we resumed on a largely increased

scale of expenditure this interesting work among the aborigines of our country. The multiplication of government schools among the Indians has made it possible for us to give up much of our educational work, but we still maintain our splendid Normal School in the Santee Agency in Nebraska under Dr. A. L. Riggs, and our evangelistic and church work is as pressing as ever in the Rosebud, Cheyenne River, Standing Rock and Fort Berthold agencies in the Dakotas, the Crow Agency in Montana, and among the Skokomish Indians in the state of Washington. In 1890 the Association established a most interesting mission in Alaska, at the Eskimo village of Kingegan, Cape Prince of Wales. It is the strategic point on the Alaskan coast for Eskimo work. Our missionary, Rev. J. F. Cross, looks for a work to be done there "such as Paton did in the South Sea."

In the recent rapid expansion of our national domain, unexpected but not unwelcome calls have come to us for missionary service among alien races now brought under the protection of our flag. To some of these calls we have been unable to respond; others we have not dared disobey. The charming little island of Porto Rico, with its teeming population of a million Spanish-speaking people—the great mass of them poor, neglected, ignorant and degraded—presented an appeal not to be resisted when in 1898 the island became an American possession. The Territory of Hawaii, once the Sandwich Islands of the American Board and a far-distant outpost of the foreign field with a hundred thousand docile and simple-minded people, but now, as Doremus Scudder graphically characterizes it, "the centre of the world," with a complex and alarmingly increasing population of Asiatics and Europeans, the Territory of Hawaii, U.S.A., through its Evangelical Association, sounds its eager appeal to the churches of the mainland for aid in evangelizing these new comers and in preserving in the islands a Christian civilization, and this Association is made responsible for the reply.

The industrial invasion of our Pacific Coast by Asiatics, has always aroused violent opposition. The poor Chinaman was received with blows and curses as long as he was received at all. He was a friendless pagan in a Christian land, and it was altogether characteristic of the American Missionary Association that "when it saw him, it had compassion on him" and went to him and took care of him. It did this as early as 1852. Its most active and devoted "Good Samaritan" has been our Dr. Pond, who for more than thirty years has been Superintendent of our California Chinese Mission. Now that Chinese immigration has ceased, the Japanese, by tens of thousands, are throng-

ing our Western ports from Seattle to San Diego, and the mission is already calling upon us for a thorough reorganization and enlargement of its work. The whole Eastern world is at our gates. New social problems of national and international significance are awaiting us, the solution of which is to be found alone through the prompt and generous extension of that "applied Christianity" which, for sixty years, this Association, within its limitations, has endeavored to put in practice.

The American people have been set face to face with serious and difficult problems in their national life during the past two generations. Of these there are three special problems, or sets of problems, with which it has been the lot of the American Missionary Association to have much to do. From a national point of view these cover quite fully and define quite clearly the range of our work at the present time. They are the problems connected with the Reservation, with Emancipation and with national Expansion.

The problems of the Reservation may be said to be in some respects approaching a solution; and yet there was never a time when the necessity for evangelistic work among the Indians was more exigent than it is just now, in this transitional period, when these wards of the nation are being forced forward into a life of civil, industrial and moral independence.

The problems growing out of Emancipation are so many, and great and grave, that exaggeration is impossible. We have already learned that the process of race development is a long one. We are now learning that the task of race reconciliation may be longer. The four millions of freedmen at the close of the war are now nine millions; and notwithstanding the remarkable progress made by the race in morality, intelligence and efficiency, there are more neglected and illiterate Negroes in the South to-day than there ever were before. What the future will be we do not know. This, however, is true,—the prosperity of our nation and the permanency of our free institutions, the advancement of Christianity and its power to exemplify in this age and land the principles of its Master, are involved in the issue. And of one thing we are sure,—it is the faith of the fathers and founders of this Association in the eternal justice and final supremacy of the high principles for which they stood, that must ever remain the source of our power, the inspiration of our service and the ground of our hope. The spirit of fraternity, the universal human sympathy of Jesus, the love and service of our neighbor, these, enforced by the Pauline demand that they who are strong should bear the infirmities of the weak and not please

themselves, are the sentiments which furnish the motive and give the direction to our work. "Our warfare is against ignorance and hate and its only weapons are light and love."

Expansion is a magic word to some, but whatever our national policy, or fate, may be with reference to it, it opens doors of opportunity for fraternal service and lays new burdens of responsibility upon the Christian people of the land. There are no more promising mission fields in the world to-day than those found in our new island possessions. The work assumed by the Association in Hawaii and Porto Rico, is not extensive, but it is pressing. The time for it is now. Our missions among the Asiatics on our western shore are but a small part of the work we have in hand, but their bearing upon the Christianization of China and Japan gives them world-wide significance.

In seeking to meet this threefold series of great national problems, the right solution of which is so essential to the honor and prosperity of our country, the appeal of the American Missionary Association is to the highest Christian patriotism. In that this work involves a ministry to the poor, the unprivileged and the unfortunate, its appeal is to all lovers of Christ and of humanity. The work is so vast, so multifarious, so difficult, so exigent; it demands so large a measure of the wisdom and love and sacrifice of Christ in its application of "a free and pure Christianity" to the backward and dependent races of our land; it requires such a generous and continuous flow of contributions from the churches and so many and large gifts from individuals, that, as we turn from this review of sixty years and look to the years beyond, we invoke upon it the blessing of the God of our fathers and commit it, as a sacred trust inherited from the past, to the living sympathy and liberal support of the Christian people of the land.

Convention of Congregational Workers in the South.

The second conference of Congregational workers for the colored people of the South, held at Memphis, Tenn., in October, brought together the religious leaders of the denomination. The Church, the School, the Family, the Pastor and the Layman were discussed, and especial emphasis was placed on church and evangelistic work and in behalf of greater efforts toward the self-support of the churches. Rev. H. H. Proctor, D.D., was moderator. It was an important assembly and practical results may be hoped for.

EXCERPTS FROM ADDRESSES AT THE ANNUAL MEETING.

President W. F. Slocum, LL.D., of Colorado College, who presided at the meetings in the absence of Dr. Bradford, insisted that Christian education is the only solution of the race problem. He declared that the present is no time for weak compromises, and that our Christianity should not neglect the opportunity now to shape the destiny of a race. In part, we quote:

Social, political and industrial problems confront us, as they have for years and will for years to come. What are we to do with them? Lynch law, mob violence, bitterness and hatred and violation of the Constitution, which gives equal rights to every American citizen, bring only chaos and still greater difficulties.

Socially, this problem is no nearer a solution than it was at the close of the war. The time has certainly come when with still greater devotion and still larger views the American people must turn reverently, earnestly and with infinite patience to a question that demands neither sentimentalism nor cruelty. The problem will find a solution only upon the highest grounds and never upon the lowest.

It still holds true, as it has during all these years, that Christian education is the only solution of the difficulty. It is not a time for weak, vacillating compromises. Either the American Negro must be pushed back and back into a position of abject social and economic servitude, or he must be fitted for the higher destiny to which God and this country have called him. Which shall it be? The civilized world is watching for the answer which we are to give to the question.

I am pleading to-day, not simply for the colored man, but for the whole nation. The problem is a much larger one than that which is the outcome of the necessities that have arisen in the South. Neglect of the movement for the education and civilization of the Negro is a blow at the moral life of the whole nation. To live within the vicinity of the unsolved problem of the South, to forget that our neighbor is in need, is to stultify the best that is in the life of the American people.

The country as a whole has not yet awakened to the seriousness of the situation. Throughout the United States are thousands of men and women of wealth and intelligence who are giving no real thought to conditions that are just as serious as those which brought on the Civil War. We cannot turn aside from the needs of the American Negro without great injury to the whole intellectual and moral life of our country.

A great task has been laid at our feet, and as yet the nation, as a nation, has not taken it up in the largest and most effective manner. Mobs, lynchings and horrible crimes are forcing upon our attention

burdens which it is our business to bear unflinchingly and with great seriousness. It is sad that such a necessity has arisen. The call is coming from such events as recently occurred in Atlanta. The nation, and God, is asking, how is the American people to take up this burden which He has laid upon us?

We are boasting of our educational facilities and telling the world that we have the best that any land possesses; we are saying in our press and through our literature that our civilization is the best that the world has ever known. We are sending out our missionaries to foreign lands because we fancy that we have a religion that is worth the sending. We are emphasizing the sacredness of our liberties; and all the time the civilized world and our own consciences are telling us that here is an opportunity such as the world has never known for the testing of our educational system, of our moralities, of our religion.

What are we to do about it? Shall it be said that America is failing in her most difficult problem, that hundreds of thousands of their citizens shall still be left in ignorance, poverty, vice, in weakness and in helplessness of all kinds; that they shall be deprived of citizenship, social rights, because we are not able to lift them up into a condition which will make them worthy of all these privileges?

There is wealth enough, latent capacities sufficient, and unending theories promulgated by the churches and societies of all kinds; but the great practical duty awaits us. When one sees what has already been accomplished, what the Negro has done for himself, what the consecrated and earnest men and women, who have given their lives to this service have brought to pass, he realizes that there is no reason for discouragement; but that there should be still larger effort, greater devotion, more generous philanthropies and a still more effective and larger apprehension of the problem that confronts us.

We must remember that it is not so many years ago that they were set free without education, without a dollar, without a foot of land, owning only themselves; and that during this period of forty years more have been removed from illiteracy than were set free.

Much as we value the industrial, educational and agricultural advance made by this race, there is one thing better than all, and that is the Christian homes presided over by educated men and women that are day after day exerting their beneficent influence for all that is best in civilization. The best test of what the past has wrought is these homes with their cleanliness in both morals and physical conditions.

We must not forget, however, that this Negro population has been doubled since the war, and that probably three or four decades more will see twenty millions of them in this country of ours. It is, therefore, not simply the problem of to-day that we are facing, it is the problem of a new century, too, that will open out some day before this nation, fraught with possible crimes, as well as great hopes. It is the problem of twenty-five millions in fifty years, and fifty millions probably in another century which it is our duty to consider.

To-day it is in our power to shape the destiny of a people which at the close of another century will be greater than that of France or Germany to-day.

I wonder whether any of us have really appreciated the largeness of our opportunity, or the seriousness of what is confronting our American nation. It is well for us to reach out into all the nations of the world with our devoted missionaries and our Christian schools; but while that is being done, let us remember that there is a mission at our very doors, greater, possibly, than any one which confronts our American Board or any of the great foreign missions of the Christian world.

The address of Rev. Dan F. Bradley, D.D., will not be forgotten by those who were so fortunate as to hear it. The son of an honored father—one of the first of the A. M. A. missionaries, both in time and able devotion of service—discussed the great principles of humanity with electric earnestness. We can only quote from it:

Mr. Chairman, I wish, for myself, no longer to see a Negro or a Chinaman or an Indian. I wish I might so prune my own vocabulary as to speak of them all as just folks. I am reminded in this connection of a fine young fellow, a member of the football team of Iowa College, who afterwards received a scholarship at Harvard. He was sometimes badly used by opposing teams because of his color, when he went to other towns. One day he went to Des Moines and played on a field sloppy with mud. We asked him: "How did they treat you?" "Oh, all right," he said, "the field was so muddy that after the first 'down' they thought I was a white man."

I believe it will be well when we, with one accord, speak of men of other races just as we speak of any folks, our own folks. General B. M. Cutcheon, who commanded a brigade in the last campaign around Richmond, used to say that it was a most thrilling thing to hear the troops recruited from ex-slaves sing at night around the camp-fires—"We look like men, we look like men, we look like men of war." Is it not well for us to heed this longing of those who have

been long despised and oppressed, to be regarded just as folks—children of God?

I wish that I might become so blind that all men will look alike to me. I wish that I might count these great causes of justice and generosity no longer as problems to be solved, as my boy solves his geometry, but as great privileges of brotherhood which our dear Lord has conferred upon us.

It is an incident in the march of civilization that we have these frightful inconsistencies. While the American Board was becoming organized to send missionaries to the heathen, Christian sea-captains were dragging the heathen into the frightful holds of ships, sending them across the Atlantic, in the horrid middle passage, placing them upon the auction block, and selling them to the highest bidder. What our travelers now recount with horror as going on in Central Arabia and darkest Africa, we did openly in broad daylight in Baltimore, Richmond, Charleston and Savannah two generations ago. While we were fighting for liberty against European despotisms and sending aid and succor and resolutions of sympathy to Mexicans and South Americans, as they struggled to throw off the yoke of Spain, our frontiersmen and government agents were practicing cruelties and crimes unpunished upon the Indians of our western border. While we were organizing Temperance Societies, we were building up the rum traffic in the Pacific and the South Atlantic. When we shouted in praise of Kossuth and denounced Louis Napoleon and the "coup de état," we were mobbing anti-slavery speakers in New England and Illinois. While we were building great universities at the Golden Gate, we were clubbing Chinese laundrymen to death and burning their little homes in San Francisco and Tacoma. Whenever any man feels his head swell to think that he is an American citizen, living under the stars and stripes, and begins to let the eagle within him scream a little, he begins to modulate his voice and to let up on his frantic emotions when he meditates upon some of these things. You and I may walk with winged feet over the gravel beds and beside the beautiful roses and magnolias of our national front yard, but we only need to turn the corner to find ourselves among the tin cans and the foul odors and the billy-goats of our national backyard. When we begin to rejoice in our splendid prosperity, our magnificent business organization, our commerce throughout the world, we are lifted up in exaltation, only to reflect that there never have been, in all this world's history, such colossal and shameless robbers as those who have plundered the people in almost every line of business effort in the last

ten years of unparalleled national success. It is once more with us as it was with St. Peter, hearing almost in the same hour from his Lord and Master the words, "Thou art Peter, on this rock I will build my church," and then the other words, "Get thee behind me, Satan, for thou savorest not the things that be of God but the things that be of the devil." We have been living out once more on a national scale the story of Dr. Jekyll and Mr. Hyde, with this difference, that because we believe in God, we are confident that the end of the story will be the elimination of Hyde and not the destruction of Jekyll, and it is because of that confidence and faith that we assemble here in what is really the home of the American Missionary Association to pledge ourselves once more, as the fathers pledged themselves so long ago, that so far as *we* are concerned, we shall endeavor to make the back-yard of this nation as sweet as its front-yard, to banish the pig-pen and the manure heap, to cart away the ashes and to cause magnolias and pomegranates to grow by the woodshed and the alley fence, and passion flowers and snow flowers to clamber over our woodshed.

As I understand it, the mission of the American Missionary Association is to address itself to that glorious task to make the nation consistent with itself, realizing, to paraphrase the word of Abraham Lincoln, that this nation cannot exist forever, half kind and half savage, that there can be no real civilization complete, symmetrical and beautiful, wherein there remains a single oppression or the deprivation of any privilege and opportunity from the humblest citizen under the flag.

But to be more specific, there have been signs in these later days of a recrudescence of that spirit against which our fathers fought, of racial antipathy, whereby men of the stronger race were willing to make exception of the principles which they announced for themselves, in the case of those whose lands they wished to plunder or whose bodies they wished to enslave. I am not here to denounce the people of the south or of the west, or of those who, on the far Pacific slope, have dealt unjustly by the Chinamen. I am here to call attention merely to the fact that so far in our progress toward the ideals of civilization, of universal liberty and universal equality and universal opportunity, we, the people of the United States, have but partially realized the significance of those ideals and have come far short, therefore, of putting them into practice. Not only do we live far below our ideals, we are living far below our laws. We have yet to learn what it means to give to each man a square deal and to accord to him who is helpless the equal protection of justice. And if there

are any students within the sound of my voice who have ever felt that the nation and its history, like the mountain stream, has at last passed the cataracts and the rapids, and the projecting rocks and shoals and has reached a gentle meadow land where its course will hereafter run smoothly and quietly, let him understand that from such a dream, if he has it, there will be a rude awakening. The very success and prosperity of our Republic has caused to grow within it new dangers and perils. There are tremendous obstacles ahead. One might just as well dream after passing the Sioux St. Marie that his course will henceforth be free from the Niagara cataract or the whirlpools or the Lachine rapids, as to think that this great volume of American life has at last overcome all its moral obstacles and shall flow hereafter unfretted to the sea. Involved in these reports of the missionaries of the A. M. A. and its great schools from Porto Rico on the one hand, crossing the hemisphere to Hawaii and Alaska on the other, are the intimations of great and serious difficulties, which will require the wisdom of a broader statesman than Webster and the charity of greater philanthropists than Carnegie.

For the fact that there still exists among us this glaring inconsistency between the national ideal and the national attainment, between the beautiful shaded and flowered front-yard and the frightful disease-breeding back-yard, offers no room for pessimism. On the other hand, there is every occasion for the development of that aggressive optimistic spirit, which is challenged to nobler endeavor by the national inconsistency and to greater sacrifices and toils through the obstacles yet to be surmounted. The nation has come, in fact, a long way since a group of resolute and determined men and women organized this society six decades ago. If selfishness has grown, if cupidity has grown, if the rank weeds of race hatred have grown, so, too, more rapidly and luxuriantly have grown the beautiful flowers of justice and compassion. It was into a hostile world, with a frowning front, that this goodly society was born. It received scant encouragement from statesmen, or preachers or the captains of industry. It stood for justice to the red man and justice to the white man and justice to the black man; and fifteen years later the nation drew sword, a sword that never went back into its scabbard until the principles for which the A. M. A. stood were written in letters of blood into the heart of the nation. As we stand here and remember that not so long ago our mothers and our fathers, students here in this institution of learning, concealed fugitive slaves from the bloodhounds of their pursuers, or rescued them from the grip of the sheriff and

languished in Cleveland jail as the result of it, when we realize that all that complex system of slavery, which had been woven into the very life of the nation, has utterly and forever passed away, we need to thank God and take courage and believe that whatever task yet remains before us to accomplish will be accomplished by the same elemental and supernal powers which trampled out in the battlefield every vestige of human slavery.

God never sets back his dial, he never yet put a free people back into slavery, save as they forged their own shackles. So long as men of this oppressed race in our country lift up their faces to the face of God, the light from Him will shine upon them to lead them into the ways of pleasantness and of peace. The great hope of this Republic is in the aspiration of its humblest people. There need be no pessimism about the dark-skinned race of the South so long as their children swarm into the schools and their men and women lay by of their substance to secure a little land for a better home and so long as there is in them the self-respect of the children of God, who are unwilling to be counted out, in the struggle for a better life. And when we read the story of the attainment of these helpless and penniless people in the forty-three years since emancipation, in the face of race antipathy, in spite of profound ignorance, under political and social conditions which might have discouraged a Moses and a Joshua, there ought to be in our minds to-day nothing but hope and enthusiasm, nothing but confidence that God will in His own time complete the result he began in blood a half century ago of bringing peace and content to every part of the sunny South. What matters it if we hear from the stump and in the United States Senate cruel and bitter words of hopeless pessimism?

The stars in their courses fight against the reactionaries, and all their machinations will be as fruitless as the efforts of the ancient king to sweep back the waves of the sea with his little besom.

Why should there be any despised race, any oppressed race, or any manhood stripped of its God-given rights? Why should we be content to be half kind, half savage, half beast, half man? God does not will it. We need not regard it as inevitable. It remains for us through the agency of such Societies as this, through the hope and cheer and patience and good-will of all good men to make the back-yard and the front-yard continuous and beautiful, so that mankind may pluck the flowers of goodness and of grace from every part of our national home.

The address of Dr. Gladden, which was listened to with intense interest, is to be published in full by him. The quotations below give just a glimpse of a feature of it.

Dr. Gladden said in part:

The legacy left by emancipation is the care of the Negro race in the United States. It is a national problem. The North more than the South is responsible for the emancipation of the Negroes, and is, therefore, responsible for the consequences of emancipation. The burden of this obligation rests on the whole nation, as many of the wisest Southern men insist. Neither section, in dealing with it, can ignore or disregard the thoughts and wishes of the other section.

Governor Vardaman, of Mississippi, and Governor Hoke Smith, of Georgia, are both advocating the repeal of the fourteenth and fifteenth amendments to the Constitution, by which the Negro is made a citizen and assured of the equal protection of the laws. The purpose of the repeal is to enable the whites to deal with the Negroes as a subject class. These positions of representative men, who seem to have some justification for their claim, that they have the majority of the people behind them, indicate that the movement to reduce the Negroes to a permanent condition of serfdom is well under way.

Will it be accomplished? I do not think it will. When Negroes have submitted without much resistance to practical political disfranchisement, when it becomes evident that their intellectual and economic opportunity is limited or threatened, there is likely to be severe trouble. To keep four millions in slavery who were born and reared in that condition was one thing; to reduce nine millions to serfdom, after they have been fifty years free, is quite another thing.

In their resistance to the policy which undertakes to shut them out from the opportunities of manhood, the Negroes would have the sympathy of the whole civilized world. That they would also have the sympathy of the vast majority of the white people of the United States can hardly be doubted.

It is not probable that any general conflict would be precipitated; but Senator Tillman's prediction that race struggles of a very bitter nature are likely to be frequent and continuous in the future is not without probability. If any such policy as that which the two governors are advocating should be generally adopted through the South, that result may be confidently predicted.

It may be well, therefore, for the whites at the South to confront their certainty—that the policy of the subjugation and repression of the Negroes, to which they are committing themselves, must result in the segregation of the races and the partition of the territory between

them. It is idiotic to talk of deporting the Negroes to some other country; they are here and here they must stay, and their home will be in the Southern portion of the United States. Whether the two races shall live there together or separately is the only possible question. They cannot live together unless both races have full opportunity to live a complete human life.

What the A. M. A. means to the progress of the nation, was the subject of the exceedingly able address of Rev. Dr. John Faville, of Peoria, Ill. He made these points:

There is no such uprising in national councils, in party issues, no such moral vision in pulpit and press and platform, no such moral strength in the social attitude of many toward this race as they deserve from us. I know we have been absorbed by other great issues; tremendous enterprises have been forced upon us the past forty years, and we have not had wisdom nor strength to do everything, but if we hold our nation, as we must, to this calling of God, if we demand that she stand for moral order and moral freedom, weighed in these balances we are found wanting; before the judgment seat of Christ we stand condemned. We have not been a Christian nation toward this race.

Our Association has stood for a (1) Democracy of race.

It was one of the first to say a true word about this race and to put that word into deeds. It has its fostering hand upon eight races to-day. Expansion to some means subjugation, to this Society elevation. "I am as good as you" is one way we relate ourselves to others. "You are as good as I" is another and better way; but not till we say it is our business to make one life as good as another, to make one race as good as another, have we a true democracy of race. Our Association has tried to apply our civilization impartially. It has said, a Christian nation cannot stand for a veneered barbarism toward any class; a Christian religion must make a Christian civilization. It has entered its perpetual protest against race prejudice and hatred as seen in the color line; that caste spirit that makes an aristocracy of skin; that ignores intelligence and moral worth and Christian faith and insists on public and civil and social subjection. That color line which selects one color for its victim and then denies that color its rights at the law and ballot box, in industry and in the home, in the school and the church. That line that disregards character, denies brotherhood, defies Christianity and makes our boasted democracy a

cheat and a lie. Our Association not offensively, not forgetting that private social inequalities exist and must be recognized, has been right on this question. Churches have dodged, parties been catered to, and social circles have developed this line, but this society has said, by its work and by its spirit, that there is no such division in reason or justice or right.

It has stood for (2) Democracy in schools.

There has not been a more patriotic work in all our nation's history than our Freedmen's schools. We began them before the War. When, ten years before the siege of Fort Sumter, Myrtilla Miner, in the District of Columbia, started her little school for colored girls, and had to fight her way for it almost unto death, the days of heroism, which have not yet gone, were ushered in. And when, September 17, 1861, Mary Peake began the first school for Freedmen at Hampton, that school which was the beginning of Hampton Institute, the forerunner of all our Freedmen schools, then the dawn of democracy in education came. How much has been done, how much it all means to the progress of our nation, no man can measure. Not yet a half century of effort and to-day the illiteracy of this race among us is less than that of Spain. Four hundred thousand children and young people gathered into the schools of which our Association can justly claim to be the pioneer, and four millions of this race, the number originally emancipated, have already been rescued from the ranks of illiteracy. And then, in the industrial wave that is sweeping over us everywhere, that movement that is not only to help toward a trade or profession, but is to help dignify all needed labor, ennoble all true callings, make all necessary work sacred, a part of our Father's business; our Association almost from the beginning has stood for this kind of schooling. Not Tuskegee first of all, but Hampton and Fisk and Straight, and, before them all, Talladega, was the leader in this democratic spirit and principle and method. And our Association has always defended, always forwarded the labor rights of this race. Its corner-stone is a human relation that means we have no more right to kill a man's chance for a living than to kill him. That little schoolhouse on the Virginia shore in 1861, that same shore which two and a half centuries before received a cargo of slaves, that has meant more to our nation in its fruitage than many a party and legislative discussion and decision on tariff and trust, currency and expansion.

Our Association stands for the (3) Democracy of the home.

What the women of our nation have done for the womanhood

of this race through our own and like associations, has come the nearest to making us a Christian nation in our bearing toward the Negro. The contrast between the white man who is guilty of the worst of crimes against the Negro woman, who has deliberately brutalized her womanhood; and the white woman, the missionary teacher, who has gone to save that womanhood, gone to make for this woman in black a pure home, a Christian family—there can be no greater contrast in heaven and hell than that! The crime the Negro man so often pays the penalty of his life for at the stake, sometimes I have thought this is God's judgment against the white race in our nation for its treatment of the Negro woman; this blind black Samson pulling down the pillars of morality about him, unto his death, to avenge the awful injustice and brutality against the sisters and daughters, the wives and mothers of his race. Woman, white and black, in her innocence and helplessness, the victim of man, white and black, these are the facts we face as a people and there is no remedy for either side but the Christian home. In the making of such a home our Association, through its teachers, so many of them women and of finest Christian culture and character, has done its choicest work.

Our Association then has served well the nation. There are coming new issues to be met; we stand for something good toward them all. There is not a national problem that is not embedded in our work, not one we are not now helping solve. The A. M. A. is the best friend of the white South. The defeat of a bad cause is the real victory for those who support it. The triumph of a truth, a righteous cause, is never partisan. Patience and kindness, and justice and faith and love, are the only things that will make the Southern or any problem easy to solve, and in these we as an Association steadfastly believe. We have gone out with conscience and brain, the spelling-book and the Bible, the church and the schoolhouse, the most patriotic weapons of the world, to do our work for our nation. But here was our deepest mission and it must continue to be; we have put the Negro into our moral world, we have insisted that our nation must deal with him morally. It must do this for his sake and for its own sake. Our progress, our very life, finally rests upon this relation.

The discourse of Dr. Atkins, of Detroit, which will be published in full, held the closest attention of the large congregation. His theme was: "The Price of Freedom." We quote what our pages will allow.

Every man of us who has won manhood, who has come up through the restlessness and caprice and listlessness of his own earlier life, every man and woman of us who stands beside son or daughter, watching the old, old process of moral self-realization, knows just what the price of a grounded manhood or a grounded womanhood is. We know how long it takes to find out the most elementary things, how long it takes to find out that stone walls will not give way and that heads are hurt against them, how long it takes to find out that fire really burns, and that sin really stains; how long it took us to find out, in the great word of George Adam Smith, that "laws are never broken, but that men break themselves against laws." And when we look back, every man of us, along the road of our own experience, and when we count the scars and number the wounds and know the inner cost of that which has come to us, we know well enough that the achievement of inner fitness for any sort of freedom is a most tremendous thing and achieved at a most tremendous price. And when we multiply this by the mass of the race, and when we lengthen it through the unfolding years, and when we count up the long discipline of humanity; and when we try to see very clearly how stupid and how slow we have been through the unfolding centuries of God, and when we try to cast up the price which men have paid in the long issue for their folly and their fault and their stubbornness; and when we see that all this has been only the road along which different and superficial life has led us in order that we might come into any broken capacity for freedom, we begin to see that the inner capacity for this elementary exercise of manhood or womanhood has had its price. No man, standing where he feels reasonably sure that he has come out into the simple ordering of his own manhood, is ever likely to say anything else but the old word of this captain, "With a great price obtained I this freedom." And when one casts up the endeavor of the race, one says the same thing, "With a great sum obtained we this freedom."

But when one casts up the long endeavor of the race, one begins to see that it was not in vain. I suppose that the great thing, after all, has been the incarnation of law, the incarnation of vision, and the incarnation of the power to obey. The race has done that. The law of God lay about us like light and sought to find its lodging. There were times when it seemed that men had no law and each man did what was right in his own eyes; and then the law found

lodgment here and lodgment there, and then bit by bit this law began to get itself lodged incarnate in the minds of men, until here the broken fraction of a race, and there the segment of a people, began sensibly to lift itself up upon the level of a fitness for the conduct of life, to the level of a fitness for the conduct of social life, to the level of a fitness for the conduct of life in all its moral and ethical and spiritual relations.

There is no need to enter into detail here in this fellowship. It is the story of battlefields, the story of senate chambers, of forums, of the heroic, and of the forgotten, the story of the long, long strife between the fluid human soul and the rigidity of institutions, the soul striving to subordinate institutions to the power of its own fluid life, and beating with the impulses of its own blood the channels through which it should issue to a larger and more effectual life.

When Prince Henry, a brother of the Kaiser, was welcomed by President Eliot to Massachusetts, President Eliot said, "Here in Massachusetts we will show you the most perfect exemplification of democracy which the world has ever seen." And that was only a concrete way of saying that just there—and we joy in it, we have the right to, we know what it cost, and our fathers paid the price—we have a right to say that there was that perfect mediation, that perfect adaptation of the inner and outer which made spirit and form suit each other like a perfectly modeled garment, showing to men how fine a thing freedom is when set upon principle and founded on law.

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Never was there a more dramatic and inclusive endowment of men with the long age-bought opportunities of freedom than when the emancipated and enfranchised colored people were dowered with the blood-bought opportunity of our Anglo-American inheritance. And that came through forces and facts which are so familiar that to hint at them is a platitude. But it is our glory here to-night that when they did come, the men who laid the foundations of the earlier work of this American Missionary Association, saw very clearly that the outer opportunity was to be redeemed by the creation of the inner fitness. They accepted emancipation and enfranchisement immediately as a glad and radiant fact, and they set themselves, while the battlefields were still smoking with the embers of strife, while the Southern roads were still rutted with the cannon's wheel, they set themselves to the task of the creation of the inner capacity where the outer opportunity had gone, borne upon the wings of battle.

If one considers the Negro, what he came from and what he was, it would seem, after all, that this has been a thing which ranks as a

modern miracle. If we take the whole accounting of the concrete realization of the endeavor of faith, we say that faith has been justified.

But we have come to a time when men are impatient, when they are constantly crying out that things must be immediately realized. We are seeing, as our fathers did not clearly see, the immensity of our task; and all the while, people about us are saying that it is all a failure, and they are striving to close the roads at both ends—striving on the one side to take away from the Negro anything for which he may fit himself, and, on the other side, to belittle those forces which are striving to make him fit. And they are saying he must remain a hewer of wood and a drawer of water until the end of time.

Now, whether we are right or wrong in our opinion one does not know, but I don't believe that the thing which we ask is half as impossible as the thing which they ask. I do not believe that a vast segment of a race can be made to camp forever on the plains of night, while another segment of that race marches on toward the dawn. Abraham Lincoln said one time that a house divided against itself shall not stand; and Abraham Lincoln would say to-day—and one may say it reverently enough—that still a house divided against itself may not stand. It was not possible that this people should endure part free and part slave. It is not possible now that this people shall endure with part of its population marching on towards the great ends of civic and spiritual life, and another segment of its population resolutely held back. We shall go on together, or we shall halt together.

This Association, therefore, stands to declare two things: First of all, that we must go on; and, in the next place, to make clear the spirit in which we must go on, because already so large a part of the price has been paid. Let us here resolve, said Abraham Lincoln, "that these dead shall not have died in vain." And we are not going to give over the task that they inaugurated, because too large a part of the cost has been paid.

The address of Dr O. S. Davis is given below in part. It speaks for itself, the thoughtful, earnest and strong presentation of "What the A. M. A. means in the progress of the Kingdom of God."

The words, "Thy Kingdom come; Thy will be done on earth as it is in heaven," have been repeated so often that they have lost their contents to our thinking minds. The Christian people need to-day to have the Kingdom of God made a real item of consciousness to them. We have almost forgotten that there is such a thing at all. We are aware of the empire of business. We apprehend the civic state as an organized body. Even the Kingdom of learning is more or less clearly defined; but the Kingdom of God—the fact of an ordered universe with the personal will of God at its center, the real sway of God in the total life of man—this is not a burning fact, a splendid reality with the Christian people as it ought to be. Little can be done and less can be hoped for, however, unless the Kingdom is sharply defined. So long as we are indefinite about it, the Kingdom cannot come.

At this point the American Missionary Association makes its contribution to the definition of the Kingdom. It is perfectly clear on that score. From the date of its organization, sixty years ago, up to this present moment, there has been no uncertainty on the part of the leaders of this Association concerning the meaning of the Kingdom. Their definition has been in the very terms of the New Testament. I do not know how this can be put more plainly than it was put on the first page of the American Missionary in its issue for March, 1905.

"THE DOCTRINE OF THE AMERICAN MISSIONARY ASSOCIATION.

For other foundation can no man lay than that is laid, which is Jesus Christ.

For He is our peace, who hath made both one, and hath broken down the middle wall of partition.

For through Him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone.

In whom all the building fitly framed together groweth into an holy temple the Lord.

Where there there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all, and in all."

Then the A. M. A. has defined the Kingdom in the depth of its intention and the reach of its extension. It has insisted with the

emphasis of Jesus that the Kingdom shall not be considered as embracing external forms, but shall grip the very motives of the human spirit in all its activities. All our preaching and training have been directed toward the very depth of the inner life. The Association has also declared for the universal reach of the Kingdom. It has demanded that all man's individual and corporate life shall be embraced under the benign sway of the Kingdom of God. The Association holds steadfastly the truth that we cannot do the will of God by observing certain days or discharging certain duties called sacred. Holiness unto the Lord must be written on the bells of the horses.

Thus the American Missionary Association furnishes definition to the Kingdom of God.

The doing of God's will is something that requires definite endeavor and a practical program. Unless the dreamer of the Kingdom can take this practical step and cast his vision into definite deeds, he remains the rapt enthusiast, but he does not hasten the coming of the Kingdom. Never before did the world more insistently demand that we make good with practical enterprises the proclamation of our ideals. We must have a program to offer. Glittering statements without a program are of slight avail for the Kingdom. As Henry D. Lloyd wisely says, "He is not the leader who tells us love is enough, is all, is the law, is life, is God. He is the leader who guides us to the next application of these thousands-of-years-old truisms in the affairs of today. He is the statesman who will contrive the institution by which the love latent in the people can be set to work in the regions of contact where now hate rules, and the savior who can persuade the people to enter it."

Here again comes the A. M. A. with something definite to offer in the way of program. It believes in doing things. Its genius is practical. It has a genuine mission to modern affairs. Activity is its watchword. Having defined its ideal it proceeds to work practically with a program.

If you test that program you will find that it is singularly in accord with the methods of the apostolic age. It makes a two-fold emphasis—the emphasis upon evangelization and the emphasis upon culture. Its task is the proclamation of the Kingdom and the up-building of the subjects of the Kingdom. That was the program of Jesus; that was the method of the apostles. The early triumph of Christianity was won by heralding an ideal and building up schools of disciples, Preaching and training made up the work of Jesus. He was even more a teacher than a preacher. He did not say "my subjects" or "my converts," He said "my disciples."

We may well be proud of the wisdom with which the founders of the Association defined its program in these respects. The weaker, the more neglected and dependent races have been chosen as the objects of our endeavor. They are not to be reached by sermons alone, they are to have the Kingdom presented as an ideal and then they are to be built into the Kingdom as living factors in its activity. Here we conserve all the idealism of the apostolic age; we dare to trust to the "foolishment of preaching" to win the way for the Kingdom. We do not stop there, however. We add culture to evangelization, or we insist upon Christianizing the total activity of men. This is a precious contribution to the program of the Kingdom, of which the modern world stands so deeply in need. It is not too much to say that the A. M. A. has an adequate program of the Kingdom to offer.

The third great modern need of the Kingdom is personal allegiance to the King. The ideal is not enough; a program is not enough; the Kingdom will never come except through the passionate, undying devotion of each member of the Kingdom to the King.

Perhaps this seems so much a truism that it is hardly worth repeating. But the reiterated insistence upon the fact is most timely. In the end the Kingdom can only come through the avenue of personal love, personal loyalty, personal passion. God can do all things with devoted souls; the devotion must be in hand before the triumph of the Kingdom can possibly come. The secret of heroism, the secret of service lies in the love and loyalty of the person to Christ.

The modern age stands in direst need of this gift—a revival of love and loyalty to the great living Head of the Kingdom. We might be quite in the dark concerning our definitions; we might be deficient in the matter of program; but personal, deathless devotion to Christ would still enable us to conquer. Without the devotion, however, ideal and program are alike futile. The great test of the A. M. A. is made by the contribution of devotion which it can make to the working force of the Kingdom.

This, therefore, is the final gift of the A. M. A. to the advent of the Kingdom—men and women who are fired with loyal love and deathless devotion to Christ.

Are we furnishing such souls? This is the searching question that I can propose. I do not believe that we fail to meet the test. Our eyes are fixed so commonly upon the romantic and the distant that we fail to discover the saints and heroes in our very midst. There is no person to report upon the heroism and devotion of our A. M. A. workers among the eight races of our country. They are doing their

work quite unlaureled and unheralded. Yet many of us know what the quality of their life and the energy of their allegiance to their Master really is. We need not go from home and the present day to find our heroes and our saints. Our Secretaries know these men and women. They are toiling in hundreds of places in our country. In them burns the undying flame of loyalty to the King. We come up to such a meeting as this and listen to addresses and reports. There is something more precious and inspiring that we do not hear. It is the witness of the love and loyalty of our missionaries all over our great country, the intrepid pioneers, the daring holders of outposts, the men and women in the midst of action all along our "far-flung battle line." This, after all, is our glory—the life and labor of the men and women who are even now so gloriously paying the last full measure of devotion to Christ in the service of the Kingdon. No, the apostolic love and loyalty has not ceased to be. It still makes the splendor and power of the kingdom. It is the crowning glory of this Association. In this modern age, more than ever before, the American Missionary Association brings to the Kingdom of God its supreme gift, the love and loyalty and devotion of its workers to Christ the King, who liveth and reigneth forevermore.

THE ANNUAL MEETING AT OBERLIN.

The Sixtieth Annual Meeting at Oberlin was strong and impressive. In view of the increasing wrongs against the Negro people, the utterances on the part of many speakers were plain and indicated a keen sensitiveness from different parts of the country to the outspoken purpose of Southern politicians to deal unrighteously with the Negro race for the sake of partisan power.

If the Negro problem had much thoughtful attention, it was because existing conditions demanded it. The Negro did not create these conditions. He was brought here against his will. He was held in involuntary servitude for two and a half centuries. The American people did it. The American people are responsible for the problem. It is a responsibility that cannot be put off upon any one part of the country. It is a national problem, as it is a national peril. It is the burden of every one who loves his country, North, South, East and West—a problem that can only be solved nationally, because in every part of the land we are members one of another. It is a problem of humanity also, and more than all of Christianity. It must have most serious and earnest Christian attention on the part

of all who believe in the teachings and the love of Christ. This was the strongly expressed sentiment of the Annual Meeting, which found its official utterance in the resolutions, one of which is upon our first page. The others were as follows:

Resolved, That the A. M. A. views with deep anxiety the evidences of race discord in certain sections of our country. We lament acts of lawless violence which bring disgrace upon our nation. We urge those of Negro blood to show patient courage and faith in God, while earnestly fighting both ignorance and crime, by the inculcation of thrift, education and religion; and we heartily rejoice in the increasing effort of the best white citizens to create a powerful sentiment which will maintain the rule of law.

Resolved, That the rapid influx of Japanese and Koreans into Hawaii and our Pacific States creates a condition which calls for enlarged missionary work, and for the concerted effort of our various missionary organizations to bring to them the blessings of our Christian faith.

Whereas a protest has come from influential citizens of Japan against the exclusion of Japanese children from the public schools of San Francisco:

Therefore *Resolved*, That we deeply regret that any such exclusion should be attempted, and we would enter our plea in behalf of these children of Oriental race, that they may receive everywhere the same equal treatment as is now accorded to the 4,000 Japanese children in the public schools of the Territory of Hawaii.

Remembering that the Continent of Africa was for years the scene of the earliest mission work of the Association, we most earnestly rejoice in the work of many missionary organizations which are trying to carry Christian civilization to the natives of Africa; and we equally deplore the injustice and cruelty which have been inflicted upon the Africans in the Congo Free State and in South Africa, and we also offer our hearty sympathy to the efforts to exclude, by international agreement, debasing liquors and drugs from the native peoples.

WHAT CHRISTMAS MEANS.

In all Christian countries it is the festival day of the heart, with its gifts and greetings sacred to good will. But it is more. What the Christmastide carries with it gains its hold upon the world as its lessons become more and better comprehended.

A new spirit came to mankind with the "glad tidings of great joy to all people," and to the degree that He, whose advent we celebrate, has been understood and followed, a new life has come into the world.

It is true that the heralded day of peace and good will often seems far away. The centrifugal forces among men are mighty forces. The world adjusts itself to the divine order slowly. Europe, advanced in civilization, is yet one grand arsenal, and the feeling is not unpopular that our own country shall follow a bad example. The messages of peace are still carried on battleships and are handed over on the points of bayonets.

Nevertheless, the world is gaining in moral discernment and the temper of modern civilization is becoming, year by year, more and more intolerant of the brutality and the shame of war. Every Christmas day sees the purpose of God developing when the "glad tidings to all people" shall, indeed, be in the hearts of all people and so in their lives and deeds.

"In the beauty of the lilies
Christ was born across the sea,
With a glory in His bosom
That transfigures you and me.
As He died to make men holy,
Let us die to make men free,
Our God is marching on!"

Every Christmas day reminds us of the fruit of Christ's coming. The rights of man, laws, privileges, manners, customs have all felt His touch. Who dared to dream of knowledge and science and art for the "common people" until He said, "I am come that ye might have life and have it more abundantly."

He whose birthday we celebrate is certainly fulfilling the promises of that day, "breaking down the walls of partition" which divide human interests, which cause nations and men to dislike and distrust each other. The human order of life is and has been in all history quite other than that of "good will;" hostile neighbors, hostile tribes, hostile classes, hostile religions—

"Lands intersected by a narrow frith
Abhor each other."

The grace and gentleness of Christ in the Christmas season speaks to us anew to say "all ye are brethren;" that fidelity to God means brotherhood with God's children, of whatever degree or race or color, and that there is no infidelity greater than that which acknowledges the divinity of Christ and celebrates his natal day, while it denies the brotherhood and humanity of man. "Good tidings to all people!" To all people: this will some day displace the evils of class and caste, the pride and selfishness and prejudices of men, and make the prejudices and persecutions of race impossible.

Let us not forget that the Christmas season is a prophecy and a promise of the time

"When shall all men's good
Be each man's rule; and universal peace
Lie like a shaft of light across the land,
And like a lane of beams athwart the sea,
Thro' all the circle of the golden year."

AN INTERESTING CORRESPONDENCE between the intelligent and educated representatives of the Negro people of Connecticut and the Hon. E. J. Hill, Connecticut's very able Representative in Congress, indicates one way in which Northern colored men may contribute to the solution of the problems which affect their race.

A letter written from New Haven, Conn., prepared at a conference of fifty representative colored men from all parts of the State, was directed to Mr. Hill with reference to his position on the unjust discriminations against the black people of the South and the enforcement of the Constitutional Amendments:

"Every passing year confirms the fact that the result of the "doctored" Southern constitution is the establishment in that part of this land of a condition of quasi-slavery. There has lately grown up in this country, concerning the black folk of the south and their part in the solution of the race-problem, a theory to this effect: that all they need do is to apply themselves assiduously to the betterment of their moral and material conditions leaving the rest to take care of itself; that at some remote future time when their moral and material estates have been made suitably better, some benign influence will come forward and restore to them their political and civil rights which they in the interim had let go by default. The short-sighted temporizers who are responsible for this theory are beginning to see in every newly reported barbarity, its refutation. They are beginning to see that the worthy Negro, so far from being exempt from the barbarity of unreasoning Southern prejudice, has become the special object of its attack. No one can demur to the advice to shiftless Negroes, that they learn to work, or to immoral Negroes, that they cease to be immoral. This is good advice to the shiftless and immoral of any race; but the right to a voice in the government under which one lives is not inconsistent either with material well-being or moral worth. To learn to work and to get property are well; but one may as well have no trade or property, as to have them with no security in their possession. "Voteless working-men are slaves."

Southern white men who make and administer the laws will feel a responsibility only to those whose votes elect them to office. The black men of the south can have no adequate security in life, liberty or property until they are able to protect these things with their ballots."

The inquiry is made with reference to the votes of the colored people of the State for the Congressional candidates.

Representative Hill's reply interests us not only because it is additional testimony that our lawmakers are not forgetful of the burning question that concerns ten millions of Negro people and the whole nation, but also because it is directed to a graduate of our TALLADEGA COLLEGE, whose vigorous pen we recognize, who likewise was a high honor man at Yale University. As such it illustrates the kind of influence that is constantly going forth from our institutions. Mr. Hill, who has just been re-elected by an overwhelming majority, writes as follows:

Mr. George W. Crawford,

1320 Chapel Street, New Haven, Conn.

Dear Sir:—I am in receipt of your letter of the 20th, and am very glad to say to you, as I would say to any other man, that I am in favor of the rigid enforcement of every amendment to the Constitution which has been adopted as the outgrowth of the Civil War.

I am in favor of it not only in the letter of the law, but in the spirit also. I have argued the unwisdom of the present course in the South over and over again with Southern members themselves, *believing that it is not only a crime toward your people but that it is practically the perpetration of a crime toward the white people themselves, as will be developed in time.* There has not been a campaign in the last twelve years since I have been in Congress that I have not called attention to the existing condition in the Southern States upon the stump. I have repeatedly done so in this campaign in the several speeches that I have thus far made and shall continue to do so. Under these circumstances, it would hardly seem as though my position on the subject could be in doubt, as you seem to infer that it is by your letter.

Very truly yours,

(Signed) E. J. HILL.

Dedication of the New Assembly Hall at Highland College, Williamsburg, Ky.

Nearly twenty-five years ago the American Missionary Association began its work of Christian education in this part of Kentucky among the highlands. The Academy has developed until it has taken on college studies and a college name. In its new Assembly Hall the institution will have increased facilities to meet the needs of this mountain country. The dedication on October 27th drew large audiences. The principal address, by Secretary Cooper, was followed by others in brief speeches gratulatory and grateful. It was a glad day for Williamsburg—and for Highland College.

The Rev. A. C. Ward, a Baptist clergyman of Atlanta, Ga., contributes the following opinion upon race conditions in the South:

The solution of the Negro problem does not rest in education of the Negro. To educate is to cultivate, to cultivate is to elevate, and elevation will finally equalize. There can be no other result from education, whether secular or religious. . . . The more thoroughly the Negro is educated the more keenly he feels the race barrier which exists between himself and the white man.

We have legislated against the Chinese as a race. Why not protect ourselves and the innocent Negro race by first of all repealing the thirteenth, fourteenth and fifteenth amendments to the Federal constitution?

Why not enact a law prohibiting the Negro from owning any real estate in the United States after a certain fixed period of time? Do not rush the Negro out. Do not confiscate his property. Give him plenty of time. If necessary give him five or ten years, but fix the time and help him to make a change.

THE REV. C. O. JONES, a Methodist clergyman of Atlanta, Ga., sheds his light upon the Christian solution of the problem as follows:

Ignorant, but well-intentioned, northern philanthropists have done much evil in firing the hopes of the blacks and the fears of the whites, to say nothing of the office-holding demons of the carpet-bag-régime. The Negroes thought that their white teachers meant social equality, and we considered such teachers as "no better than niggers," and treated them with contemptuous neglect. To this day this attitude keeps our best people out of black schools. . . . .

The remedy has several ingredients. The Negro must recognize four facts:

1. That he belongs to an inferior race. God so ordains it, and nothing can change it. The color is the badge, but not the cause, of inferiority.

2. That, like the Gibeonites, he must ever be a hewer of wood and a drawer of water. Uncounted millions of whites in Asia, Europe and America, will always be day-laborers.

3. That social equality is, as you say, impossible, "a phantom to be, resolutely and forever, banished from his imagination."

4. That he will be protected by the white man only as he conforms to the above inevitable laws. These laws, whether natural or enacted by the white man, are irrepealable even by the armies of the world.

Within these limitations the Negro has the largest freedom in the rights of life, liberty and the pursuit of happiness.

THE REV. JOHN E. WHITE, a Baptist clergyman of Atlanta, Ga., gives a New Testament view:

The basis of any permanent movement to make southern civilization stable with the Negro in our midst will be profoundly religious. That is to say, its touchstone will be justice and mercy. We will build on sand if we leave out the squaring of right in the sight of God. We have had much repressive legislation with respect to the Negro. The fault of it and the failure of it, for it has failed, is not because it was repressive and restrictive, but because its aim was altogether offensive—defensive for the protection of ourselves. There was no religion, no philanthropy, no recognition of our debt of the strong to the weak, the able to the unable, the wise to the unwise, in it all. Our course and policy since the war has lacked moral dignity. We have played the game of circumvention. When history and the descendants of Washington and Jefferson are very solemnly dedicated to "a decent respect for the opinions of mankind;" when history writes the calm record down, our children will have no pride in those pages which relate that our public men in every state made hatred of Anglo-Saxons for a poor, ignorant and helpless race the merchandise of personal ambition in politics. We have dealt with the Negro as though we were the weaker, not the stronger. We have seemed, we Anglo-Saxons, to be afraid of the Negro.

THE REV. C. BRECKENRIDGE WILMER, Episcopal clergyman, Atlanta, Ga., adds noble Christian testimony:

We have heard of the necessity of closing Negro dives; it has been dinned into our ears that the Negro must be disarmed; now we are told that he ought to be Christianized; but there is no warrant in the Bible, or reason, or human nature, or experience for believing that Christian teaching is going to do any good coming from people who do not obey Christ's teachings themselves. It is a homely saying, but

"example is better than precept." The Master has told us that we can win others to God and His righteousness, not by our profession but by our practice.

In particular, if we want the colored people to aid us by delivering up criminals of their race we must set them the example of justice by punishing adequately all white persons guilty of crimes against Negroes.

Words of Hon. T. E. Burton, M. C. for Ohio. It is hopeful for the Negro race that we have Congressmen who are sound on the great questions of human rights—"the great problems of life and duty."

I have sometimes addressed gatherings in which the majority were those of the colored race, and it gives me pain to think of the path, steep and thorny, where the feet of many of them must go. But I trust there is a brighter day for them, that an appreciation that all men are made of one blood, will yet be accepted by those who think on the great problems of life and duty. And in any event I am comforted with the thought that whether success or failure be their lot, they shall be judged not by the glamor of their achievements but by the uprightness of their purpose and by their adherence to duty.

I desire to congratulate this Association on the great variety of its work. The white, the black, the brown and the red are included; a wide area of activity, uplifting those who are in ignorance and darkness, pointing the way to those that need the light. Long years of the history of this Association have shown its usefulness, not merely to the cause of education and of religion, but to this country of ours, to a better and a greater America. And in your labor, however toilsome it may be, I trust you who are the officials and you who are the teachers, may be assured of your reward. Whoever brings light into darkness, whoever uplifts a human being, whoever directs the course of any of the lowly, the humble, the poor, of whatever type, into a better way, is performing a service to God and humanity in this era of ours.

Senator Foraker. We are glad to hear frem our national legislators who feel that we are politically, as well as morally, obligated to see to it that the responsibility — which belongs to the whole American people — shall not be shifted upon the shoulders of the race that is not reponsible for it, men whose destiny is involved in it.

In a speech before the army of the Cumberland, at Chattanooga, Tenn., Senator Foraker voiced the same sentiments that found expression at Oberlin:

"It seems incredible that the government that is all powerful to accomplish the long list of splendid achievements that have been wrought at home and abroad is yet, nevertheless, incapable of protecting at home, on our own soil, under our own flag, in the enjoyment of all his constitutional and political rights, our humblest citizen.

I earnestly appeal to everybody, North and South, white and black, Democrat and Republican alike, to help in the great work of freeing us from this menacing trouble."

A Negro Editor's Words to His People.

The present condition of the Negro viewed from any standpoint is a hard one; taken from its setting and eliminating God it is hopeless. But what if 10,000,000 Negroes lose hope? What if their meekness and humility become a fired desperation? What if these Negroes, changing in their nature, do not sing, shout and laugh? What if the high cord of hope is broken? May God pull down the curtain on such a scene.

In spite of all the Negro must keep a stout heart. He must not be discouraged. The situation is bad enough, but it is not hopeless. If the Negro loses hope, then he can do nothing for himself, neither can any one else do anything for him. Hold your head above the waves!

* * * * * * * * * *

A part of the game of the South is to crush the Negro's spirit. If we drop our hands by our sides and say, "It's no use," then we enslave our children and our children's children to a system of oppression from which no emancipation can free them. Freedom cannot be worked up from without. A slave is always a slave, until he desires to be free—and if he has the passion to be free he is free, though temporarily he may be in bondage. No, the South would curb our ambitions. If we were things and not men, all would be well. But men have wants, needs, rights. Men think and grow in proportion as they think. There is no more antipathy between the races now than before the war, doubtless not as much. Then the Negro had nothing, wanted nothing and all went well. It was master and slave. And the white man would be friendly (?) now if he were permitted the relative position of master and slave. This *never*, NEVER! It's the upward move of the Negro that gives the trouble.

Rev. Mary C. Collins was many years a missionary among the Indians when she was ordained as a minister that she might better serve them in the churches. Miss Collins has lived thirty years among the Sioux and twenty of them with a tribe away from all white association in the village of Running Antelope. No account of her work which we can give here would adequately report its greatness.

In June, 1875, I was appointed by the American Board through

Dr. Treat to go to Dakota under the auspices of the W. B. M. I. In company with my friend, Miss Whipple, we arrived, on Nov. 1, at Oahe, where Mr. Thomas Riggs and his beautiful wife were located. My life work began then. I remained ten years at Oahe, but have always looked upon those ten years as simply preparatory years. In 1880 the Indians were removed from that district and all the work must be done at irregular times at such a great distance that it could not be continuous, and it was far from satisfactory. So in 1885 I came to the Standing Rock Agency, where my real labor for the people began. Meanwhile, Indian Missions had been transferred to the American Missionary Association.

I settled right in the midst of the wild people who had been only a little while located here. The Sitting Bull band had just been liberated from imprisonment at Fort Randall and sent up here. When I began here I had the advantage of knowing the Indians pretty well and a working knowledge of the language. I had learned a great deal of their natures and their needs, had prepared myself to use simple remedies in illness, to dress wounds, etc., so that as a "Medicine woman" I was welcomed among them. As with the Indian the Medicine man and the High Priest are one, it was not hard for them to accept me as a religious teacher also, and thus I entered upon the work.

When I came, in 1885, the Indians lived huddled together in camps or villages, their occupation dancing and eating; the tomtom was heard from morning till night and night till morning; dirt and sickness prevailed. I have seen all that changed. They moved out on land that I earnestly taught them to cultivate as homes. They have done this and I have visited them in almost every home in my district eighty miles in length and forty or more in width, so that the allotting agent finds each man knows what he wants and where his corners are. The women are good housekeepers now, as the well-washed floors and pretty home-made quilts will show. They have learned to bake good bread and to do many useful things in the home. They work earnestly in their women's societies, giving over a dollar apiece to the native missionary society for every woman in the societies. Five branches to the church now ready for organization have grown up, and there are two organized churches. We have so far never gone backward but are constantly growing and pressing forward. Do these people deserve to be left without a resident missionary? The church numbers over three hundred members, and though often they come far short of living the highest Christian life, yet they are loyal to their church and helpful. They need constant help and will until another generation grows up. They will go backward if there

is not a strong head and a strong heart to stand by them continually; they cannot hold their own against the inroads of a wild rush of godless men into the country. The old customs creep in and sometimes, like the Ghost Dance craze, sweep through a whole tribe. But if missionaries who cannot be touched by those things stand with the people they will hold together. A mission field cannot be worked successfully at arm's-length. No people under the sky needs religious training of its youth more than the Indian. We see the need of the Christian school for every other people; shall we not see the need of it for the Indian? We have had no such school for our children on this Reservation. They have been educated in Government schools largely as only a few are willing to send their children away to school. The Government schools allow us to have the children once a week at church, to instruct them. As they are kept in school practically the whole year from the time they are five years old until they are eighteen they get very little religious training. The Christian parents complain of it but are helpless. These children do need the daily training of the Christian school. A missionary who visits the field once in two months cannot care for the spiritual welfare of several thousand people. The personal touch is needed.

We are an enlightened church. Congregationalists lead in every good and great work. Let them come more liberally to the help of the American Missionary Association for these people. "Freely ye have received, freely give."

THE Principal of Black Mountain Academy, whose letter follows in another communication, gives us a look in upon his location and its conditions. Evarts—the little village where the "Academy" is located—is in the extreme southwestern part of Kentucky, in Harlan county, about nine miles southeast of Harlan. Evarts is too small a settlement to be found on the map. In the "school district" are one hundred and sixty-one children of school age. Harlan, nine miles away, has the nearest educated physician. We are twenty miles from a railroad. One school last year enrolled two hundred and fifteen students. One asks where so many came from. They came, one hundred and fifty of them, barefooted over the frosts of November. Some came coatless in December, poor little "old" tots underfed asking for the something their Christian teachers possess and are trying to give. Things are very real here. There is no romance in this mountain work. The ignorance is real, so are the rags, and the dirt; real chickens in the kitchen and real pigs in the yard; the miserable conditions are real, and nothing but love for God and for humanity could keep the teachers at their work with joy in the service. The people's lives are very, very narrow and very poor. How shall they be changed? They might live better and do better if they had been taught to do it. Their greatest need is Christian education—with the emphasis on both words.

Principal Snell's Letter. Black Mountain Academy, Evarts, Kentucky.

"Last week I went on a trip among the mountains. I rode eighty miles and visited seven public schools. These schools are run six months in the year and are very poorly taught as a rule. Of the seven schoolhouses visited, four were made of logs, three of boards; four had windows, two had holes for windows, and one had none; two had stoves, five had none at all; two had poor blackboards, the rest had none; two had seats made of boards laid across large stones. In one of these buildings, a log house with roof of oak boards and a floor so rough that a child could step through the holes, with boards for seats and large cracks for light and ventilation, with a rude fireplace and chimney four feet high for heating, I found two small boys and a girl about thirteen years old. The teacher had gone home to dinner. I sat and waited for him. The girl had a frank, honest face and I began to study her. The features were strong and regular, the eye was fearless. She was dressed in a single garment, a thin cotton dress; a cold rain was outside. She lived up at the head of the branch. She had been to a country Sunday-school at least once. She had never been to town. She was made of the timber that strong women are made of but she will never be strong; she has a frank happy face now, some day it will be bitter and hard. She will marry very young because she knows no better; she will live with all the pains and penalties of her most pitiable condition.

Since our coming here we have been struggling to build a home where such girls may live and have a chance to learn how to live. Now we have the building and room for a few, but the building is complete only in one story and only half furnished. We are in debt and dare not go on at present. We can not receive these poor girls unless we can get help to pay for them. Who will help these very needy ones?

We need second-hand clothing, bedding and linen; we need money to carry on the work that God has given us to do. Can you not help us?"

Prof. Kelly Miller, of Howard University, one of the ablest representatives of the Negro people, has published an open letter to John Temple Graves, of Atlanta, entitled "An Appeal to Reason." It is an entirely courteous, considerate and self-restrained discussion of the cause and outcome of Atlanta's shame in its persecution of the Negro. The introduction of the letter, of twenty pamphlet pages, we should think would make

even John Temple Graves wish that he were another man. "Your open appeal," says Prof. Miller, "to the passion of the American people while this riot was yet at its height, was fraught with evil suggestiveness. The fact that half the people of Atlanta was not slain is because other counsel than yours prevailed. After a wide scanning of the American press, yours is the only voice I have heard, South or North, white or black, still breathing out hatred and slaughter amidst this awful carnival of blood. You alone occupy hat 'bad eminence.'"

Prof. Miller describes the shifting of political supremacy in the South, which put an end to the aristocratic dynasty there, so that in the transfer of the seat of power from he upper stratum to the lower, it came to pass that those who worship at the shrine of racial narrowness and hate, like Tillman and Vardaman, now occupy the Senate seats once held by gentlemen like Hampton and Lamar. The old-line aristocrats, habituated to Governmental control, must now obey the behest of these ill-bred novices and are forced to sacrifice both their statesmanlike breadth of view and traditional chivalric spirit. The nether South is in power. Those who proclaim justice and humanity, like Bishop Galloway, Prof. John Spencer Bassett, Joel Chandler Harris, E. Gardner Murphy, Wm. H. Fleming, and the lamented Chancellor Hill, find scant courtesy to their Christian appeals. The voices which appeal to the baser passions are loud and frequent. Says Prof. Miller: "The South is freighted with an awful load of ignorance and poverty and resultant degradation. Unless ignorance and poverty are destroyed they will rise up ever and anon to perplex and trouble. Ignorance and vice are not racial attributes, knowledge and virtue are not racial endowments, they are the outcome of condition. Crime has no color, the criminal no race, but is the common enemy of society. The enlightened elements of both races should make common cause with knowledge against ignorance, with virtue against vice and with law against the lawless."

Says Dr. Booker T. Washington: "I do not favor the Negro's giving up anything which has been guaranteed to him by the Constitution of the United States. It is not best for him to relinquish any of his rights; nor would his doing so be best for the Southern white man. Every law placed in the Constitution of the United States was placed there to encourage and stimulate the highest citizenship. If the Negro is not stimulated and encouraged by just State and National laws to become the highest type of citizen, the result will be worse for the Southern white man than for the Negro."

Woman's Work.

Miss D. E. Emerson, Secretary.

The period of sixty years in which the American Missionary Association called to a great mission, has taken the lead in its steadily expanding work, has been also a period of remarkable privilege and opportunity to women, which they have been quick to see and improve.

When the American Missionary Association was organized in 1846 there were here and there in the churches a few women's societies for church aid and missionary offerings. But the organization of "Female Anti-slavery Societies" begun about twenty years before the Civil War, carried the closest fellowship in a common cause. They organized as "American women." Their impelling motive was "sympathy for three millions of our countrymen in chains;" their purpose, "to aid to the extent of our power that cause which has their freedom as its object." What could they do? They used their membership fees and contributions for the diffusion of literature. It seemed but little, to be sure, yet they had seized a powerful instrument for the furtherance of their cause. During the war period their activity found larger scope in work with the Sanitary and Christian Commission. In this experience they gained knowledge of co-operative work, also more confidence in their power of accomplishment; and with this preparation, in response to an evidently God-given "call," organization for missionary work promptly followed, resulting within ten years in Women's Boards for Missions in all the leading denominations. These were mainly for Foreign Missions but by the close of the next decade Congregational women had united in State Organizations for work in our own country, and these State Unions now numbering thirty-seven have already federated for more effective operation. So hath God wrought.

We have just closed a year of somewhat strenuous work in the Woman's Department of the American Missionary Association. A review of it now that its destiny is fixed, reveals many a hill top of thanksgiving and rejoicing, with here and there a valley of disappointment from which we seem to hear the sad comment, "It might have been." But let failures serve only as a spur to greater activity and prayerfulness as the work goes on.

Although we are not able to report any advance in total contributions to the work of the American Missionary Association through Women's Unions, we do report with thankfulness that they are not

far short of the total of the preceding year. For the twelve months ending September 30, the American Missionary Association received through State Organizations $26,657.22 and from other local societies $4,370.18. Total, $31,027.40. Thirty-five State Organizations have contributed. Sixteen of these have made some advance over the last year. We would like to name these all, but how can we know that those that have barely held their own or have fallen behind, may not have worked as earnestly and loyally though with less results. But we may safely record that this year Minnesota is the banner Union in the increase of its contributions to the work of the American Missionary Association.

Through these offerings from Women's Societies every department of American Missionary Association work is aided from Hawaii to Porto Rico including full support of forty-three missionaries. Specially supported missionaries are the letter writers; and any State Union pledging the full support, $400, of a missionary teacher has the circulation of these letters among all its auxiliaries. Thus during the past year many thousand copies of letters from missionaries have been sent out for use at missionary meetings. Printed information of the work with Study Leaflets has been furnished freely whenever desired, speakers sent to State and local conferences and frequently to single church societies.

The growth of "Mission Study Classes" calls for literature of a wide range in the American Missionary Association field. There is great interest in a careful study of the Negro race now numbering about ten millions in America; also of the millions of our Anglo-Saxons lost sight of in the southern mountains until because of isolation they have become a peculiar, distinct and backward people. So of the Indians from "A Century of Dishonor" to the present day of their advance toward citizenship and Christanity; the large Chinese population within our gates and the rapid incoming of the Japanese. And there are the new outlying fields, Porto Rico and Hawaii, to understand and locate in missionary responsibility. Hence this increasing demand for information which is heartily welcomed. For if people will know, if they will lift up their eyes and see these fields, how can they refrain from aiding the American Missionary Association to minister in Christ's name to all these races now under our flag?

Of the 757 missionaries in the American Missionary Association fields, 464 are women. They have a responsible part, fill important positions, bear the burden and heat of active work in close contact with the physical, mental and spiritual poverty of these most needy races in our

country. They are from cultured homes and from our own church circles. Some are native workers who, trained in mission schools, and won to Christ, are in turn giving their best service for God and home and native land. These all look to us for support; prayerful, sympathetic, financial support.

As the vast field of the American Missionary Association has passed in review before us, and over against it we see $31,000 from our Women's Societies we can but feel that there are yet many societies in our six thousand churches that have not shared the joy of service in this direction. We need your help. For the women workers in this broad field of the American Missionary Association we appeal to the Women's State Home Missionary Organizations, and all local societies, for increased support. They represent in active work at the front, Christian women at Home.

It was a goodly sum which our Women's Boards sent to the treasury of the Foreign Board in its year just closed. Nor was it too large an offering. We might do well to make it even larger for the wide world is now accessible for the discipline of all nations.

But shall we not fix as high a standard for ourselves in contributions to the Home Boards? America has now an immense field of missions, called Home Missions because under our flag, but representing the races of the earth. The former things have passed away; we can no longer play at Home Missions when all the conditions call for our utmost outpouring of time, influence, money, for the saving of this nation to Christianity with its many strange un-American anti-Christian elements.

Has not the time come, now this year, for every woman's organization for Home Missions, to so increase its pledges to the American Missionary Association as to convey to its membership a sense of the importance of this field, and that God calls us imperatively to an era of self-denial that the work may be carried on. Let the State Organizations that are gaining strength take one more missionary at $400 in the American Missionary Association field. Let those that have contributed only half, assume a full $400 and have their own missionary representative. Let those that have given less, now give a half for the support of one of these teachers. Let the young people come forward, with thir gifts of $50 shares and $25 shares for Porto Rico, or Hawaii, for the Indians or Eskimo or southern work. Let all move forward with their gifts as the missionary forces move forward in the field. Then, indeed, with the reflex influence upon the churches there would be no more debt, no more loss of opportunity through closing of mis-

sions, no more sad refusal of aid when the Gospel of the Christian school and church are implored for the millions in America who need the gospel light.

The American Missionary Association is at the opening year of a new decade. God has crowned its labors with blessing wherever its missions have been planted, in recovered manhood and womanhood, in winning souls, training them for service and setting them at work for God. Let us then make this a year of great financial blessing through larger offerings for this work. For this we appeal to women of wealth, to women of moderate means, to self-supporting women, to all who loving God love also their country and would help to make it a power for righteousness among the nations.

WHAT is wanted even more than money is for every Christian man, woman, and child to be an active, every-day missionary. No man or woman is likely to become an anarchist, or, in an unwise sense, a labor agitator, who has been the subject of personal mission work by any mission worker, old or young. When the sons and daughters of the church are simply doing the kind of daily mission work which their own spiritual health, nay life, demands, labor troubles, and others like unto them, will vanish like morning mists when the sun rises in his strength.—*George May Powell.*

LET us cultivate and reverently cherish the honest indignations of our nature, for they are the life and fire that is in us. God has given them, and the man is most happy who has them the warmest, the truest, the least wrenched by prejudice, the least dulled by sense and sin.—*Phillips Brooks.*

TO CUT OFF the works we cannot now supply would be like amputating one foot because we have only money enough to buy the half of a pair of shoes.

Rev. C. B. Spencer, LL.D.,
Editor Central Christian Advocate:

"We are sitting acquiescent and witnessing the disfranchisement of the Negro. We are quite stolid at the reports of lynching without trial by law. Race atrocities that make even a bishop flame against the Sultan of Turkey, forsooth, and against the Czar of Russia, for-

sooth, and make the Christian world mad with righteous anger, do not ruffle us very seriously as we sit at our breakfast and read how the day before such atrocities were wreaked on some Americans.

"This may strike some as a strong, an unwarranted use of language. But is it not about time that something was said that will wake up the American people as regards those citizens whose misfortune is the color—not of their hearts, but of their skin?

"Let us come to the point. The Negroes among us are twelve millions strong. Can we afford to depress, ride down and expatriate a force twelve millions strong? Can we afford to make twelve millions in this land, born in this land of high profession, think that this is not their country? That they need have no interest in it since it has no interest in them in the higher things? Republics have fallen from that cause.

The Christian Advocate. A Southern religious weekly published at Nashville, Tenn., is true to its name in the following testimony:

"Demagogic political campaigns and sensational newspapers are being forced to share with the low dives and saloons the unsavory responsibility for recent riots between whites and blacks. We hope that the gentlemen responsible for both will be duly impressed by this discovery of the kind of company such tactics will land them in, and that they will learn by experience and others will take warning. Public office is doubtless a good and sometimes a desirable thing. But surely it is not worth what, for example, the prospective governor of Georgia has paid for it. The bugaboo of 'Negro domination' is a transparent sham. Such a thing is in the South so impossible that it is dignifying it even to call it improbable. As for sensational newspapers, they are beyond us. We have never been able to understand why they exist."

MINUTES OF THE SIXTIETH ANNUAL MEETING OF THE AMERICAN MISSIONARY ASSOCIATION,

AT

Oberlin, Ohio, October 23, 24, 25, 1906.

The Sixtieth Annual Meeting of the American Missionary Association was held in Oberlin, O., October 23-25, 1906, under the auspices of the First and Second Congregational Churches, beginning on Tuesday, October 23, at 2.30 o'clock, P.M., in the First Congregational Church.

The session was called to order by Vice-President William F. Slocum, Colo. (Rev. Amory H. Bradford, N. J., President, being detained by illness), who announced Hymn No. 9, "Jesus shall reign where'er the sun." (New Manual of Praise.) Selections from the Holy Scriptures, Acts x and Matthew xxii, were read by Rev. Philip S. Moxom, Mass., and prayer was made by Rev. William Hayes Ward, N. Y. Hymn No. 479 was sung.

Program.

Upon motion of Mr. Charles A. Hull, N. Y., it was voted, That the program as prepared by the Executive Committee be the program of the sessions with such changes as shall from time to time be ordered.

Business Committee.

The Nominating Committee, Rev. R. DeWitt Mallary, Mass., presented the names of the following persons as members of the Business Committee: Rev. John W. Bradshaw, Rev. H. M. Tenney, Rev. Caspar W. Hiatt, of Ohio; Mr. C. B. Stowell, Mich., and Prof. L. B. Moore, D. C.

Addresses of Welcome.

Addresses of welcome were given as follows: for Oberlin College, Rev. Henry Churchill King, President of the College; for the Churches, Rev. H. M. Tenney, Pastor of the Second Congregational Church; and for the State, Rev. Caspar W. Hiatt, Ohio.

Response.

The response to these addresses of welcome was given by Mr. Charles A. Hull, N. Y., Chairman of the Executive Committee.

Vice-President Slocum having been called to Cleveland, the duties of the Chairman were assumed by Vice-President King.

Treasurer's Report.

The report of the Treasurer was read by Mr. H. W. Hubbard, Treasurer of the Association. The Auditor's certificate was read by the Recording Secretary.

Vote of Appreciation.

It was voted, That the Recording Secretary be instructed to place on record the profound appreciation of the Association of the estimable services which have been rendered through these many years by the Treasurer of the Association.

Report of the Executive Committee.

The Report of the Executive Committee was read by Mr. Charles A. Hull, Chairman. It was voted, That the report be adopted.

Quartet.

The Jubilee Quartet, consisting of Prof. J. W. Work, Jr., Mr. J. A. Myers, Mr. H. N. Ryder and Mr. A. G. King, of Tenn., sang, "Jesus will come by and by."

Concert of Prayer.

A concert of Prayer led by Rev. A. F. Beard, Honorary Secretary, was held at 4.30 o'clock P.M.

TUESDAY EVENING, OCTOBER 23.

Sermon.

The Association assembled in the First Congregational Church at 7.30 o'clock. An anthem was sung by the chorus, "O be joyful in the Lord." Selections from the Holy Scriptures were read by Rev. S. V. S. Fisher, Minn., and prayer was made by Rev. J. B. Thorpe, Ill.

The Quartet sang, "Balm in Gilead."

The sermon was preached by Rev. G. Glenn Atkins, Mich. Text: Acts xxii: 28. "The Price of Freedom."

The Quartet sang, "Were you there when they crucified my Lord?"

The Lord's Supper.

The Lord's Supper was celebrated. Rev. John G. Fraser, Ohio, and Rev. George W. Moore, Tenn., served at the table, assisted by the following Deacons: from the First Church, Walter Crafts, D. S. Husted, Lynd Jones, Joseph Wolfe, L. F. Miskovsky and George Preston;

and from the Second Church, Prof. J. T. Shaw, Prof. Kemper Fullerton, Mr. J. B. Vincent, Prof. F. F. Jewett, Prof. K. L. Cowderey and Mr. G. L. Mosher.

WEDNESDAY MORNING, OCTOBER 24.

The session was held in the Second Congregational Church, at 9 o'clock.

Prayer.

Prayer service was held, led by Prof. E. I. Bosworth. Subject, "Thy Kingdom Come."

The Quartet sang, "Good news."

Vice-President King in the Chair.

Amendment.

The following Amendment, notice of which was given at the last annual meeting was presented for consideration: *Resolved,* That Article V. shall be amended so as to omit the following clause, "No member of the Executive Committee who has served one full term of five years shall be eligible for re-election until one year shall have passed." It was voted: That the amendment be adopted.

Committee on Debt.

Upon recommendation of the Business Committee the suggestion concerning the Finances of the Association which was embodied in the Report of the Executive Committee, was referred by vote to a Special Committee. The Nominating Committee presented the names of the following persons as members of that Committee, which were approved:—Rev. Philip S. Moxom, Mass., Mr. H. Clark Ford, O., Mr. J. R. Rogers, N. Y., Mr. B. W. Firman, Ill., and Rev. George A. Gordon, Mass

Annual Meeting.

An invitation having been received from the Pilgrim Church, Cleveland, O., through Rev. Dan F. Bradley, pastor, that the next annual meeting be held in that city, it was voted: That the invitation be accepted.

Addresses.

The following addresses were given:

"A Plea for the American Highlander," by Rev. W. E. Wheeler, Tenn.; "What the Negro Has Done for Himself," by Prof. L. B. Moore, D. C.; "What the Negro Has Done With Himself," by Pres.

R. R. Wright, Ga.; "The Tests of Manhood," by Sec. G. H. Gutterson, Mass.

Committees.

The Nominating Committee presented the names of the following persons as members of committees, which were approved:

COMMITTEE ON RESOLUTIONS.—Rev. Wm. Hayes Ward, N. Y., Rev. W. W. McLane, Conn., Mrs. Ida V. Woodbury, Mass., Rev. J. Spencer Voorhees, Mass., Prof. J. W. Work, Jr., Tenn.

COMMITTEE ON NOMINATIONS for next year.—Rev. John Faville, Ill., Rev. G. Glenn Atkins, Mich., Rev. Ernest Bourner Allen, Ohio, Mr. Frank D. Taylor, Mich., and Mr. Arthur H. Wellman, Mass.

COMMITTEE ON FINANCE.—Mr. George W. Hebard, N. Y., Mr. J. R. Rogers, N. Y., Mr. B. H. Fancher, N. Y., Mr. H. Clark Ford, Ohio, Mr. Charles A. Denny, Mass.

WEDNESDAY AFTERNOON, OCTOBER 24.

The Association assembled in the First Congregational Church at 2.30 o'clock. Vice-President Slocum in the chair. Hymn No. 480 was sung, and prayer was made by Rev. W. C. Pond, Cal.

Recommendations.

Recommendations regarding the exclusion of Japanese children from the public schools of the United States and Congo Reform, were received, and it was voted: That the recommendations be referred to the Committee on Resolutions.

The Quartet sang, "Heaven."

Report of the Committee on Finance.

The Finance Committee presented its report and an address was made by Mr. G. W. Lane, Mich. The report was adopted, and is as follows:

To the American Missionary Association:

Your Finance Committee submits the following report:

The method of keeping the accounts and of handling the funds of the Association has been examined with care. The Committee can only commend the system in use for many years in the Treasurer's office. Every safeguard known to good business practice is used in the accounting of all receipts and expenditures, and so carefully have the endowment funds been invested that there have been no losses; all the funds are to-day intact, and most of them show an increase in value from the time of their establishment.

The report for this year is most gratifying.

The current receipts for the year are $423,627.21, an increase of $81,454.99 over the income of the previous year.

The expenditures of the year are $402,285.75, an increase of $38,776.62, over the outlay of the previous year. The debt which was $89,254.07, at the beginning of the fiscal year is now $67,912.61, a reduction of $21,341.46.

In analysing the receipts we notice with great satisfaction that the income from the living,—churches, societies and individuals, which last year amounted to $161,548.08, this year has increased to $182,808.08, a net gain of $21,260.00.

The legacies also have increased from $106,047.97 to $147,108.71, a gain of $41,060.74.

The wisdom of the Executive Committee in establishing the reserve legacy fund is shown more and more each year.

In looking over the expenditures it is worthy of notice that the increase of $38.776.62, has been put into buildings and equipments, which are permanent additions to the assets of the Association.

In general, the financial record for the year will encourage every friend of the Association and its work. Nevertheless, it is the most earnest hope of the Finance Committee that the year upon which we are entering will show still greater causes for thanksgiving.

The work is increasing, the demands are more insistent, and new opportunities call for still greater efforts and sacrifice on the part of every lover of the grand old Association still young and vigorous, although it has passed its sixtieth year.

Respectfully submitted,

JOHN R. ROGERS,
WILLIAM W. MILLS,
E. H. PITKIN,
G. HENRY WHITCOMB,
CHAS. A. DENNY.

After remarks upon the report by Mr. Charles A. Hull, N. Y., the Quartet sang, "Sleep, my Baby."

Addresses.

Addresses were given as follows:

"What the work of the American Missionary Association means to the Progress of the Nations," by Rev. John Faville, Ill.; "What the Work of the American Missionary Association means in the Progress of the Kingdom of God," by Rev. Ozora S. Davis, Conn.

The Quartet sang.

Election of Officers.

The Nominating Committee presented the names of the following persons as officers of the Association and members of the Executive Committee, and they were elected by ballot.

PRESIDENT.—Rev. Amory H. Bradford, New Jersey.

Vice-Presidents.—Associate Justice David J. Brewer, District of Columbia; Pres. W. F. Slocum, Colorado; Pres. Henry C. King, Ohio; The Rev. H. H. Proctor, Georgia; Hon. W. Murray Crane, Mass.

Recording Secretary.—Rev. Asher Anderson, Mass.

Honorary Secretary and Editor.—Rev. A. F. Beard, New York.

Corresponding Secretaries.—Rev. James W. Cooper, New York, Rev. Charles J. Ryder, New York.

Treasurer.—H. W. Hubbard, New York.

Auditors.—Edwin H. Baker, Connecticut; John E. Leech, New York.

Executive Committee.—For five years:—Rev. William Hayes Ward, New York; James H. Oliphant, New York; Edward P. Lyon, New York.

Executive Committee.—For three years:—In place of R. D. Benedict resigned, G. Henry Whitcomb, Mass.

Resolution, President Bradford.

Upon motion of Rev. Philip S. Moxom, Mass., the following resolution of greetings was adopted:

Resolved, That a message be sent to our President, Rev. Amory H. Bradford, D.D., expressing the regret of the Association that he was compelled to be absent from our annual meeting, our deep sympathy with him in his illness, and the strong hope that he will soon be restored to health and to his work.

The Quartet sang.

WEDNESDAY EVENING, OCTOBER 24.

Concert.

The Association assembled in Warner Hall, at 7 o'clock, where was given the "Faculty Concert," under the direction of Prof. William K. Breckenridge.

Addresses.

After the concert, addresses were given as follows: "The Old Songs and the New from the Southland," by Prof. J. W. Work, Jr., Tenn.; and "The Religious Value of Emotional Sensibility in the Advancement of the African Race," by Rev. A. J. Lyman, N. Y.

THURSDAY MORNING, OCTOBER 25.

The session convened in the Second Congregational Church at 8.30 o'clock.

Prayer services were held, conducted by President King of Oberlin College. Subject, "Thy Will Be Done."

The Quartet sang, "I want to be a Christian."

Hymn No. 9 was announced by Vice-President Slocum, and prayer was made by Rev. S. G. Merrill, Minn.

The Quartet sang, "Sleep, my Baby" (by request,) and "Milk, Honey and Wine."

Secretarial Paper.

The secretarial paper was read by Secretary James W. Cooper, "Sixty Years and Beyond."

Addresses.

The following addresses were given:

"The American Missionary Association and the Problems of the Reservation," by Rev. J. Spencer Voorhees, Mass.; "The American Missionary Association and the Problems of Emancipation," by Rev. Washington Gladden, Ohio; "The American Missionary Association and the Problems of Expansion," by Rev. Frank Newhall White, Ill.

Resolutions.

The following resolutions, presented by Rev. Wm. Hayes Ward, N. Y., were adopted:

Resolved, That the delegates and other representatives of the churches gathered in this sixtieth annual meeting of the A. M. A. at Oberlin, O., urge upon churches and benevolent persons throughout the country the necessity of making every possible effort to increase the income of the Association during the year now beginning. We resolve that not less than $250,000 from living donors be the goal of our immediate endeavor. We affirm that the work of the A. M. A. involves the redemption and preservation of our nation as well as the progress of the Kingdom of God, and, therefore, rightly claims the generous interest and hearty support of all Christians and patriots. We believe that this year the A. M. A. should have a foremost place in the benevolence of the churches. We, therefore, earnestly request that "Forefathers' Day," or the Sunday preceding or following that day, be set apart for special offerings to increase immediately the income of the Association.

Resolved, That the A. M. A. views with deep anxiety the evidences of race discord in certain sections of our country. We lament acts of lawless violence which bring disgrace upon our nation. We urge those of negro blood to show patient courage and faith in God, while earnestly fighting both ignorance and crime, by the inculcation of thrift, education and religion; and we heartily

rejoice in the increasing effort of the best white citizens to create a powerful sentiment which will maintain the rule of law.

Resolved, That the rapid influx of Japanese and Koreans into Hawaii and our Pacific States creates a condition which calls for enlarged missionary work, and for the concerted effort of our various missionary organizations to bring to them the blessings of our Christian faith.

Whereas a protest has come from influential citizens of Japan against the exclusion of Japanese children from the public schools of San Francisco:

Therefore, *Resolved*, That we deeply regret that any such exclusion should be attempted, and we would enter our plea in behalf of these children of Oriental race, that they may receive everywhere the same equal treatment as is now accorded to the four thousand Japanese children in the public schools of the Territory of Hawaii.

Remembering that the Continent of Africa was for years the scene of the earliest mission work of the Association, we most earnestly rejoice in the work of many missionary organizations which are trying to carry Christian civilization to the natives of Africa; and we equally deplore the injustice and cruelty which have been inflicted upon the Africans in the Kongo Free State and in South Africa, and we also offer our hearty sympathy to the efforts to exclude, by international agreement, debasing liquors and drugs from the native peoples.

THURSDAY AFTERNOON, OCTOBER 25.

Woman's Meeting.

The Association convened in the First Congregational Church at 2 o'clock. Vice-President Slocum in the chair.

Selections from the Holy Scriptures were read by Mrs. William E. Cadmus, Vice-President Ohio Woman's Union, and prayer was made by Mrs. Charles H. Small, President Ohio Woman's Union.

The annual report of the Bureau of Woman's Work was read by Mrs. D. E. Emerson, Secretary, N. Y.

The following addresses were given:

"Thirty Years with the Indians," by Rev. Mary C. Collins, South Dakota.

"Woman's Work in Porto Rico," by Miss Jennie L. Blowers, Porto Rico.

"In the Southern Mountains," by Miss Martha T. Waterman, Tenn.

"Work with the Negroes: Old Days and New," by Miss Emily W. Nichols, La.

"Our Emancipation," by Mrs. Joseph E. Smith, Tenn.

"State Unions as Helpers," by Mrs. B. W. Firman, President Federated Woman's Unions, Ill.

"The Orientals and the Islanders in America," by Theodore Richards, Esq., Hawaii, and Rev. W. C. Pond, Cal.

"Home, the Essential Element of a Nation's Strength," by Mrs. Ida V. Woodbury, Mass.

The Quartet sang.

THURSDAY EVENING, OCTOBER 25.

The Association assembled in the First Congregational Church at 7.30 o'clock. Vice-President Slocum in the chair.

After the singing of a hymn, Scripture selections were read by Rev. George W. Benedict, Mass., and prayer was made by Rev. Frank S. Fitch, N. Y.

The Quartet sang, "Old Kentucky Home."

Addresses.

Addresses were delivered as follows: by the Hon. T. E. Burton, D. C., upon "The Need of the Day," and by Rev. Dan F. Bradley, Ohio, upon "Certain Significant Contrasts."

Resolution of Thanks.

The following resolution of thanks was presented and adopted:

Gathered as we are at the Sixtieth anniversary of the American Missionary Association, the guest of a college and community whose early struggles and heroic development are so closely interwoven with the story of the Association as to render the history of each incomplete without the history of the other, we feel that merely formal resolutions are as much out of place as they would be where two members of the same family bid each other good-bye.

We know that for a small community, already overcrowded, to play the part of host to such a body of guests as are in attendance upon this meeting, has meant much inconvenience and personal sacrifice. But your hospitality has been princely, and we will long carry with us the memory of the kindly graciousness with which you have ministered to our comfort.

We have deeply appreciated the welcome extended to us by the churches of the community and the state. Your committees have met us at every turn when our feet were in danger of straying from the way, and their patience has been limitless, as by our frequent questionings we have put it to the test.

It has been a privilege for us to become more intimately acquainted with the faculty and students of Oberlin College. The spirit of interest and sympathy shown by both could not have been more cordial in the old days when Oberlin was in the front of the abolition ranks.

We must ever be the debtors of the Conservatory of Music for their rendering of the works of the masters, and thanks are due in particular to Dr. Andrews for the magnificent composition dedicated to the Association, a composition which revealed the genius of a master of his art. As we listened to the rendering of Dr. Andrews' we felt that we were listening to that which a larger public would yet regard as one of the great American masterpieces.

We thank the Fisk Quartet not simply because they have added to our pleasure, but because they have touched our hearts and made us better. Nor can we separate without thanking the newspapers, especially the "Oberlin News," for the aid which they have rendered by giving greater publicity to the strong words which have been spoken upon this platform.

The railroads, by their concessions, have also contributed to the success of this meeting, and deserve our gratitude.

As we leave, we give you all, town, churches and college, our sincerest "God bless you." May Oberlin stand in the days of stress which are now upon us and which are to come, as she did in the "brave days of old," for man as man, whatever his color or his degradation, the son of the Divine Father, whatever the prejudices or the selfish interests of the masses may say, always our brother; always making his appeal to us in the name of the Christ; always awakening the Divine in us as we respond. Then shall we together continue to fight the good fight and not believe that our course is finished until the Golden Rule of Jesus and the axioms of the Declaration of Independence have become a part of the very warp and woof of our national life.

Upon motion by Secretary W. L. Tenney, it was unanimously voted: That we accept the above words as an expression of our appreciation and gratitude for the generous hospitality of Oberlin.

Minutes.

The minutes, having been approved by the Executive Committee, are published upon their recommendation.

Attendance.

The Recording Secretary reported having received certificates from 375 persons, of whom 170 were delegates from churches; 12, delegates from local conferences; 14, delegates from state associations; 74, life members, and 144 visitors.

Closing Address.

The closing address was given by Vice-President William F. Slocum, upon "Education, the only Solution," who also pronounced the benediction.

The Association adjourned.

ASHER ANDERSON,
Recording Secretary.

RECEIPTS FOR OCTOBER, 1906.

THE DANIEL HAND EDUCATIONAL FUND

For Colored People.

Income for October..... $352.78

NOTE.—Where no name follows that of the town, the contribution is from the church and society of that place. Where a name follows, it is that of the contributing church or individual. S. means Sunday-school; C. means Church; C. E., the Young People's Society of Christian Endeavor; S. A. means Student Aid.

CURRENT RECEIPTS.

MAINE, $549.49—of which from Estates, $333.34.

Alfred, 5.06. Bangor, Central C., *for Chinese Missions in San Francisco, Cal.*, 36.68. Brewer, First, 13.50. Bucksport, Elm St. Ch., *for Chinese Missions in San Francisco, Cal.*, 10. East Machias, C. E., 5; Jr. C. E., *for Am. Highlanders*, 3.50. Farmington, First, 27.21. Foxcroft and Dover, 6.50. Gorham, "A Friend," *for Debt*, 20. New Gloucester, 35. Patten 8.70. Portland, "A Friend," 10. Winslow, C. E., *for S. A. Tougaloo U.*, 25. Woodfords, Girls Mission Band, 10 (5 of which *for Moorhead, Miss.*, and 5 *for Greenwood, S. C.*).

ESTATE—Bangor, Estate of Benjamin B. Thatcher, by G. T. Thatcher, 1,000 (Reserve Legacy. 666.66) 333.34.

NEW HAMPSHIRE, $556.05.

Alstead, 3. Boscawen, 2.50. Derry, C., by Eben G. Parsons, 200. Langdon, 1.80. Lisbon, Miss Mary R. Cummings, 50. Littleton, 20. Manchester, Mary A. D. Allison, 5. New Ipswich, Children's Forty-fifth Annual Fair, 1.50. North Hampton, Mrs. Mary F. Haines, 1. Rochester, Mrs. M. P. Horr, *for Piedmont College*, 20. Wakefield, First, 1.25; —— "A Friend," 200; —— "A Friend," 50.

VERMONT, $177.30.

Barton, 13.63. Bristol, C. E., 1.50. Dorset, C., 20.73; Parsons S. Pratt, deceased, by Mrs. Charles B. Gilbert, 25. East St. Johnsbury, Third, 7. Hartford, "A Friend," 8. Hartland, First, 7.50. Hyde Park, Miss Belle J. Noyes, 1. Lyndonville, C., add'l, 10. Middlebury, Ladies' Aid in Cong, Ch., *for Piedmont College*, 1.90. Shoreham, 10. Springfield, 5. Vergennes, 4.46. Wallingford, 25. West Brattleboro, 20.03. Westminster, West C., 11.55.

WOMAN'S HOME MISSIONARY UNION OF VERMONT. Mrs. Charles H. Thompson, Treas., 5.00.

W. H. M. U. of Vermont, 5.

MASSACHUSETTS, $2,584.08—of which from Estate, 84 cts.

Andover, Free Ch., 26.50; Rev. C. C. Torrey, 5. Assonet, 6.02. Athol, 52. Attleboro Falls, Central, 6.65. Ayer, First S., 1. Auburn, 45.02. Berlin, 11.09. Berkley, 6. Billerica, 13.52.

Boston, "A Friend" in Aux. in Old South Ch., 75 (50 of which *for Scholarship, Pleasant Hill, Tenn.*, and 25 *for S. A. Williamsburg, Ky.*) Dorchester, Second, 52.47.

Brockton, S. Class in Wendell Av. C., *for S. A. Black Mt. Acad., Evarts, Ky.*, 10. Brookline, Harvard C., 224.65. Cambridge, Pilgrim, 8.63. Chicopee Falls, Faith S., 5.30. Colerain, 6. Dudley, C. E., *for Piedmont College, Demorest, Ga.*, 9. Enfield, Mrs. Henry M. Smith, 25; Marion A. Smith, 25, *for Debt*; W. M. S., 40. Fall River, Broadway C., 1.50; C. E. and S. S., 2. Feeding Hills, 7. Fitchburg, Rollstone, 13.36. Gardner, Home Dept. W. M. S., 50.62. Gilbertville, 42.70. Holyoke, Second, 146.74. Lawrence, Samuel White, 100. Lincoln, 2. Lowell, Pawtucket C., 15.25. Lynn, Central C., 32.36. Mansfield, S. (Boys' Class No. 30), *for Piedmont College, Demorest, Ga.*, 1. Mattapoisett, 13. Milford, 49. Mittineague, The Southworth Paper Company, Case paper, *for Tougaloo U.* Monson, 29.41. Newburyport, Whitefield C., 30.78. North Adams, D. J. Barber, 5; R. L. Chase, 10; C. H. Cutting, 5; J. D. Hunter, 5; Hon. G. Lawrence, 5; F. S. Richardson, 5, *for Tougaloo U.* Northampton, First Ch. of Christ, 228.50; Edwards Ch., 104.55. Peabody "Cash," 10. Petersham, C. E., 20. Salem, Y. P. Soc. of Tabernacle Ch., *for S. A. Tillotson College, Austin, Tex.*, 10; "A Friend" in Tabernacle Ch., 20. Somerville, Highland C., *for Piedmont College*, 16.77. South Braintree, 14. South Dartmouth, 10. South Framingham, Grace C., 28.03. South Hadley, 12. Springfield, Hope C., 100; Olivet C., 15.25; South, 2.88; T. A. Glen, *for S. A. Joseph K. Brich School, Enfield, N. C.*, 4; Israel Harmon, 5. Taunton, Union C., 25.92. Waltham, First, 12.45. Ware, First, 88. West Lynn, "Friends," *for Dormitory Fund, Brewer Normal School, Greenwood, S. C.*, 50. West Springfield, Park St. Ch., L. H. M. S., *for Pleasant Hill, Tenn.*, 62. Whitinsville, Village S., 131.81. Whitman, 7.05. Worcester, Park C., 1.60; Park S., 75 cts.; Plymouth, 13.11; Union C., 19. Wrentham, Original Cong. Ch., 17. Yarmouth, 10.

WOMAN'S HOME MISSIONARY ASSOCIATION OF MASS. and R. I., Miss Lizzie D. White, Treasurer, $318.00.

Springfield, Ladies in North Ch., *for Scholarship at Gregory Inst., Wilmington, N. C.*, 8. West Somerville, "Lower Lights" and C. E. Soc., *for S. A. Talladega Coll.*, 10. W. H. M. A., 300 (100 of which *for Work among Chinese Women in Cal.*; 100 *for Salary, Cape Prince of Wales, Alaska*, and 100 *for Salaries, Cotton Valley, Ala.*).

ESTATE—Plymouth, Estate of Amasa Holmes, 2.50 (Reserve Legacy, 1.66) 84 cts.

RHODE ISLAND, $13.78.

Providence, C. E. in North C., 8.78; Grace R. Lawton, 5.

CONNECTICUT, $1,494,85.

Berlin, Second C., *for Bld'g Fund, Tougaloo U.*, 60. Bridgeport, Olivet C., 11. Centerbrook, C. E., *for Bld'g Fund, Christian Endeavor Hall, Santurce, Porto Rico*, 3. Eastford, 4.03. East Hartford, First, 11.61. Glastonbury, First Ch. of Christ, 210.85. Hartford, D. R. Howe, *for Bld'g Fund, Tougaloo U.*, 100; "A Friend," *for Debt*, 25. Kent, First, 13.02. Killingworth, 9. Lebanon, First, *for Piedmont College, Demorest, Ga.*, 14. Middlefield, 70. Middletown, Third, 11. Milford, First C., 11.35; Plymouth S., 14.17. Morris, C., 7.85; S., *for American Highlanders*, 10. Mystic, C., 69.74; Primary S., *for Furnishing Tougaloo U.*, 15; C. E., *for Furnishing Tougaloo U.*, 10. New Britain, First Ch. of Christ, 149.56. New Haven, Ch. of the Redeemer, 100, North Madison, 2.52. North Woodbury, North C., 16. Oxford, 15.97. Putnam, Second, 58.29. Ridgefield, C. E. of First Ch., *for Christian Endeavor Hall, Santurce, Porto Rico*, 25. Somers, First, 19.35. Somerville, 16. South Britain, 9.20. Southington, First S., *for Tougaloo U.*, 10.57. Stamford, C. E. of First Ch., 10 (5 of which *for Work in Porto Rico*). Stratford, Cordelia Sterling and Mrs. Bunnell, *for Black Mountain Acad., Evarts, Ky.*, 25. Thompson, Ladies of Cong. Ch., add'l, *for Thomasville, Ga.*, 1.75. Thomaston, First, 11.44. Vernon Centre, 8.63. Westbrook, 10.32. Westford, C., 5; Princess Sunshine Club, *for S. A. Pleasant Hill, Tenn.*, 15. Westville, 18.05. Winchester, 27.58. Woodstock, Frances H. Butler, *for Cotton Valley, Ala.*, 10. —— "A Friend," *for Salary of Teacher, Gregory Inst., Wilmington, N. C.*, 200.

WOMAN'S CONG. HOME MISSIONARY UNION OF CONNECTICUT, Mrs. W. W. Jacobs, Treasurer, $49.00

Bridgeport, H. M. Dept. of Park St. Ch., *for Salary, Thomasville, Ga.*, 25. Kent, Aux., *for Santee Normal Training School, Santee, Neb.*, 24.

NEW YORK, $564.36.

Angola, C., 5; Miss A. H. Ames, 5. Bay Shore, C., 5.15; C. E. Soc., 5 *for Bld'g Fund, Christian Endeavor Hall, Santurce, Porto Rico.* Brooklyn, Ocean Ave. C., add'l, 1; Puritan C., 85.31; Miss Lydia Benedict, 10. Churchville, 18.26. Deansboro, "In Memory of Mr. A. Day," by "A Friend," 220. Elbridge, C., 9; C. E., *for Bld'g Fund, Christian Endeavor Hall, Santurce, Porto Rico*, 6.25. Geneva, "A Friend," *for Fisk U.*, 10. Greene, C., 6.11; Mrs. Frost, 1; Mrs. Moore, 10; Miss Mary Nichols, 2; "A Friend," 2, *for Christian Endeavor Hall, Santurce, Porto Rico.* Lebanon, 13 25. Lysander, 3.28. Middletown, First C., *for Bld'g Fund, Christian Endeavor Hall, Santurce, Porto Rico*, 3. New York, C. E. of Broadway Tabernacle, *for S. A. Pleasant Hill. Tenn.*, 25. Bethany S. S., *for Evangelistic Work. Fort Berthold, No Dak.*, 25; "Friends." *for Bld'g Fund. Christian Endeavor Hall, Santurce, Porto Rico*, 50. Port Chester, W. M. Soc., *for Christian Endeavor Hall, Santurce, Porto Rico*, 1.25. Portland, C. E., *for Bld'g Fund, Christian Endeavor Hall, Santurce, Porto Rico*, 12.50. Windham; "A Friend," 30, to const. MRS. E. S. DELAMATER L. M.

NEW JERSEY, $642.96.

East Orange, First C., 60.92; First C. E., *for S. A. Ballard Normal School, Macon, Ga.*, 8; Trinity, 157.10. Newark, First, 14.44.

WOMAN'S HOME MISSIONARY UNION OF THE NEW JERSEY ASSOCIATION, Mrs. G. A. L. Merrifield, Treasurer, $402.50.

W. H. M. U. of the New Jersey Association, 402.50; (25 of which *for Work in the Hawaiian Islands.*)

PENNSYLVANIA, $808.16—of which from Estate, $791.66.

Braddock, First S., 7, Ridgway, First S. S., Young Ladies' Class, *for Dorchester Acad., McIntosh, Ga.*, 6.

THROUGH WOMAN'S HOME MISSIONARY UNION OF THE NEW JERSEY ASSOCIATION, Mrs. G. A. L. Merrifield, Treasurer, $3.50.

Germantown, Jr. Neesima Guild, *for S. A. Saluda, N. C.*, 3.50.

ESTATE—Philadelphia, Estate of Wm. H. Wanamaker, by Wm. H. Wanamaker, Jr., Bessie I. Bremer and Barton F. Blake, Executors, 2,500, less State Tax 125—2,375 (Reserve Legacy, 1,583.34) 791.66.

OHIO, $259.37—of which from Estate, $2.14.

Barberton, Rev. H. A. N. Richards, 1.50. Claridon, 12.25. Cleveland, Senior C. E. of Hough Ave. Ch., *for Bld'g Fund, Christian Endeavor Hall, Santurce, Porto Rico*, 7.50. Charlestown, 3.13. Coolville, 3. Edinburg, 6.10. Fredericksburg, 6.50. Hambden, 5.50. Hudson, 35.11. Jefferson, First, 15. Lafayette, 4. Lenox, C., 10. Mansfield, First, 41.80. Medina, A. I. Root, *for Bld'g Fund, Christian Endeavor Hall, Santurce, Porto Rico*, 25. North Amherst, First, 11. North Fairfield, C., add'l, 5. Oberlin, Second, 27.84; Miss Susan Josephine Davis, 1; Prof. Albert T. Swing, 15. Plain, 7. Tallmadge, Home Dept. of S. S., 4. Wellington, Edward West, 10.

NOTE—In Sept. Receipts from W. H. M. U., of Ohio, after Columbus, Plymouth, 15.60 should read (10 of which from Mrs. L. A. Converse.)

ESTATE—Savannah, Estate of James Lawson, by Geo. Shriver, Executor, 6.42 (Reserve Legacy, 4.28) 2.14.

INDIANA, $25.00.

Fort Wayne, Plymouth C. E., *for Fessenden Acad., Fessenden, Fla.*, 25.

ILLINOIS, $1,059.17—of which from Estate, $166.66.

Buda, 27,30. Chicago. Covenant C. E., 5; German Evan. Lutheran S., 2; Union Park, Y. L. M. S., 20. Earlville, "J. A. D," 25. Geneva, 3.36. Gridley, 10.53. Homer, C., 3.20; S., 1.80, *for Black Mountain Acad., Evarts, Ky.* Marseilles, Mrs. J. Q. Adams, 25. Marshall, 30. Oak Park, First, 10.51. Oneida, C. and S., 12.61. Payson, L. K. Seymour, *for Moorhead, Miss.*, 50. Roseville, 7.25. Sandwich. 17.05. Thawville, 5.11. Wataga, 3. Waukegan, 9.54.. —— "M. F. P." *for Industrial Work at Piedmont Coll. Demorest. Ga.*, 600.

WOMAN'S HOME MISSIONARY UNION OF ILLINOIS, Mrs. A. O. Whitcomb, Treasurer, $24.25.

Evanston, First W. M. S., 1.50. Glen Ellyn, C. E., *for Dormitory, Marion, Ala.*, 2.50. Huntley. C. E., *for Dormitory, Marion. Ala.*, 2.50. La Grange, M. B., 2 (1 of which *for Marion, Ala.* and 1 *for Moorhead, Miss.*). Oak Park, First W. M. S., 9.75. Onarga, W. M. S., *for Moorhead, Miss.*, 4. Payson, W. M. S., 2.

ESTATE—Morrison, Estate of William Wal-

lace, by Robert Wallace, 500 (Reserve Legacy, 333.34) 166.66.

MICHIGAN, $136,81.

Grand Rapids, Mr. and Mrs. W. A. Rindge, 25, *for Furnishing a Room in New Dormitory at Williamsburg, Ky.*, to be known as the "Cynthia Anderson Rindge Room." Ironton, S., Lincoln Mem., 1.25. Leroy, 1.30. Union City, 13.66. West Adrian, 11.

WOMAN'S HOME MISSIONARY UNION OF MICHIGAN, Mrs. A. H. Stoneman, Treasurer, $84.60.

Allendale, 5. Detroit, First, Home Missionary Branch, *for Trinity School, Athens, Ala.*, 50. Fredonia, Ladies' Aid Society, 2.60. Hancock, 12. North Adams, 5. South Haven, 10.00.

IOWA, $100.41.

Anamosa, Cass C., 3.50. Bellevue, 6. Chester Center, 7.01. Clarion, Harvey C., 2. Dunlop, 15.88. Green Island, 3. Iowa City, 13.65. Marshalltown, First, 20. Minden, 5. Nora Springs, 3.70. Perry, 4.25. Rowen, 5.25. Waterloo, 9.32.

WOMAN'S HOME MISS'Y UNION OF IOWA, Mrs. H. K. Edson, Treasurer, $1.85.

W. H M. U., *for S. A. Santee, Neb.*, 1.85.

WISCONSIN, $117.51.

Apollonia, S., 1. Bristol and Paris Ch., 7. British Hollow, 5.16. Bruce, 3.04. Elkhorn, Kingdom Extension Soc., 4.15. Kewaunee, 6.62. Menomonie, C., 9.90. Mukwonago, C. E., *for Bld'g Fund, Christian Endeavor Hall, Santurce, Porto Rico*, 2. Potosi, 16.84. Rio, 4.65. Sparta, 7.50. Stockbridge, 5. Superior, C., *for S. A. Fisk U.*, 19.65. Wauwatosa, 3.

WOMAN'S HOME MISSIONARY UNION OF WISCONSIN, Mrs. E. F. Hansen, Treasurer, $22.00.

Beloit, First, 4. Hayward, 13. Madison, First, 5.

MINNESOTA, $159.07.

Mapleton, 12.08. Medford, 5. Minneapolis, Lyndale, 28.25; Plymouth, 25.25; Plymouth S., *for Joseph K. Brick School, Enfield, N. C.*, 29.89. St. Paul, Park C., 14.65. Wabasha, First, 6.95. Waterville, Home and Foreign Soc., 2.

WOMAN'S HOME MISSIONARY UNION OF MINNESOTA, Mrs. W. M. Bristoll, Treas., $25.00.

Minneapolis, Forest Heights, *for S. A. Fisk U.*, 25.

MISSOURI, $157.36.

Maplewood, 25. St. Joseph, Tabernacle Ch., 39.86. St. Louis, First, 43.34; Compton Hill, C., 9.16; Pilgrim, 40.

KANSAS, $43.30.

Downs, 10. Ellis, 7.50. Hiawatha, 8. Neosho Falls, 2.80.

WOMAN'S HOME MISSIONARY UNION OF KANSAS, Mrs. J. P. Wahle, Treasurer, $15.00.

W. H. M. U. of Kansas, 15.

NEBRASKA. $303.63.

David City, 6.70. Germantown, German C., 5. Hastings, 10. Lincoln, Butler Ave. C., 13.55. Neligh, First, 23.50. Pickrell, 5.65. Santee, S. N. T. S. Association, *for Santee Normal Training School*, 21.83. Springfield, First, 17.40.

WOMAN'S HOME MISSIONARY UNION OF NEBRASKA, Mrs. C. J. Hall, Treasurer, $200.00.

W. H. M. U. of Nebraska, *for Santee Normal Training School*, 200.

SOUTH DAKOTA, $6.00.

Eureka, German Cong. Churches, 5. Willow Lake, Jr. C. E., 1.

UTAH, $8.00.

Ogden, First C., 8.

OKLAHOMA, 50 cts.

Anadarko, St. Peter's C., 50 cts.

WYOMING, $21.55.

WOMAN'S HOME MISSIONARY UNION OF WYOMING, Miss Edith McCrum, Treas., $21.55.

Cheyenne, W. M. S. of First C., 21.55.

COLORADO, $123.25.

Colorado Springs, Philo Carpenter Hildreth, in memory of his Mother, 15.

WOMAN'S HOME MISSIONARY UNION OF COLORADO, Miss Isabel M. Strong, Treas., $108.25.

Boulder, 1.90. Cripple Creek 4. Denver, Boulevard, 16.75; Second, 5; Plymouth, 10; So. Broadway, 2.40, *for Thunderhawk Indian M., So. Dak.* Fountain, 5. Greelev 12.05; C. E., 10, *for Thunderhawk, So. Dak.* Colorado Springs, First, 3.15, *for Thunderhawk. So. Dak.* Longmont, 32.50. North Denver, 3. Trinidad, 2.50, *for Thunderhawk Indian M. So. Dakota.*

CALIFORNIA, $1,630.80.

Claremont, Miss Martha N. Hathaway, *for Mt. Hermon Seminary, Clinton. Miss.*, 500. San Francisco, Receipts of the California Chinese Mission (see items below), 1,130.80.

OREGON, $70.75.

Ashland, Harriet A. Porter, 25. Oregon City, First, 4.25. Portland, Mrs. Emily M. Pierce, 5.

WOMAN'S HOME MISSIONARY UNION OF OREGON, Mrs. C. F. Clapp, Treasurer, $36.50.

Scappoose, S. S., 1.50, *for Pleasant Hill, Tenn.* Portland, First S. S., 15; First C. E., 15; Mississippi Ave. C. E., 5, *for Pleasant Hill, Tenn.*

WASHINGTON, $100.00.

WOMAN'S HOME MISSIONARY UNION OF WASHINGTON, Mrs. E. B. Burwell, Treasurer, $100.00.

W. H. M. U. of Washington, 100 (30 of which *for S. A., Moorhead, Miss.*

DISTRICT OF COLUMBIA, $120.00.

Washington, First, 20; Mt. Pleasant C., 100.

KENTUCKY, $2.00.

Williamsburg, Miss C. E. Gillis, 2.

NORTH CAROLINA, $26.00.

High Point, W. H. M. U., 1.

WOMAN'S MISSIONARY UNION OF NORTH CAROLINA, Mrs. H. R. Faduma, Treas., $25.00.

W. M. U. of North Carolina, 25.

TENNESSEE, $8.50.

Memphis, W. M. Society of Second Ch., 5. Pleasant Hill, C. E., 2; "Friends," 1.50. *for Christian Endeavor Hall, Santurce, Porto Rico.*

GEORGIA, $4.25.

Andersonville, C., 1.50. Demorest, W. F. Chrisler, *for Piedmont Coll.*, 2.75,

ALABAMA, $1.00.

Jenifer, C., 1.

ARKANSAS, $3.00.

Sterling, Genevia Pugh, *for Furnishing Tougaloo U.*, 3.

MISSISSIPPI, $31.75.

McComb, Samuel Harnes, *for Strieby Hall, Tongaloo U.*, 5. Tougaloo, Tougaloo University Students of Eighth Grade, *for Furnishings*, 8.67; Academy Class '06, *for Furnishing*, 15.93; Literary League, *for Furnishing*, 2; "A Friend," *for Strieby Hall*, 15 cts.

LOUISIANA, $10.30.

Abbeville, C.E. of St. Mary's Cong. Ch., 5.25. Hammond, C., 5.05.

FLORIDA, $41.20.

Fessenden, Miss Smiley. *for Fessenden Acad*, 10; "Friends." 10.20; Students, 21, *for School Supplies, Fessenden Acad.*

CANADA, $2.00.

Ontario, Goodrich, Miss Emily Bechan, *for S. A. Fort Berthold, No. Dak.*, 2.

SUMMARY FOR OCTOBER, 1906.

Donations	$10,668.87
Estates	1,294.64
Total Receipts for October	$11,963.51
Expenditures for October	$25,058.58
Debt Balance on Current Year	$13,095.07

FOR THE AMERICAN MISSIONARY.

Subscriptions for October..... $14.64

RECEIPTS OF THE CALIFORNIA CHINESE MISSION from Sept. 25 to Oct. 20, 1906, William Johnstone, Treasurer, $145.35.

FROM LOCAL MISSIONS AND CHURCHES WITH WHICH THEY ARE CONNECTED, $135.35.

Berkeley, Chinese M. O., 4.50. Fresno, Japanese M. O., 3. Los Angeles, Chinese M. O., 11.05; First Japanese M. O., 17.05; Bethlehem, Japanese M. O., 14.50. Marysville, Chinese M. O., 2. Oakland, Chinese M. O., 3.70; Japanese M. O., 17.25; Cong. Ch., 20. Pasadena, Chinese M. O., 75 cts.; Greek M. O., 1; Japanese M. O., 10. Riverside, Japanese M. O., 3. Sacramento, Chinese M. O., 5. San Diego, Chinese and Japanese M. O., 2.40. San Francisco, Japanese M. O., 16.60. Santa Barbara, Chinese and Japanese M. O., 2.65.

FROM INDIVIDUALS, $10.00.

L. S. Sherman, 10.

RECEIPTS OF THE CALIFORNIA CHINESE MISSION. FIRST SUPPLEMENTARY ACCOUNT FOR AUGUST, 1906, $385.45.

FROM LOCAL MISSIONS AND CHURCHES WITH WHICH THEY ARE CONNECTED, $200.00.

Berkeley, Ann'y Pledges, 1. Fresno, Ann'y Pledges, 19.50. Los Angeles, Chinese Ann'y Pledges, 32; Japanese Ann'y Pledges, 46. Oakland, Chinese Annual Memberships, 13; First Cong. Ch., 47; Riverside, Cong. S. S., through W. H. M. U. of Southern Cal., 5; Sacramento, Ann'y Pledges, 20. San Diego, Ann'y Pledges, 8.50. San Francisco, West, Annual Members, 4. Santa Barbara, Ann'y Pledges, 4.

FROM OTHER CHURCHES, $129.45.

South Berkeley, add'l, 3.50. Los Angeles, Plymouth, 5; Olivet, add'l, 9.50. Oakland, Pilgrim, add'l, 18.75. Ontario, Bethel, in part, 68.30. Rialto, in part, 3.10. San Francisco, Bethany, add'l, 10. Santa Rosa, 11.30.

FROM INDIVIDUALS, $101.00.

Los Angeles, Rev. E. O. Tade, 1; Santa Barbara, "Christian Friends," 100.

FROM EASTERN FRIENDS, $555.00,

Boston, Mass., Jotham B. Sewall, 50. South Framingham, Mass., "Good Will," 5. Mass., —— "S," 500.

H. W. HUBBARD, Treasurer,
Congregational Rooms,
Fourth Ave. and Twenty-second St.,
New York, N. Y.

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